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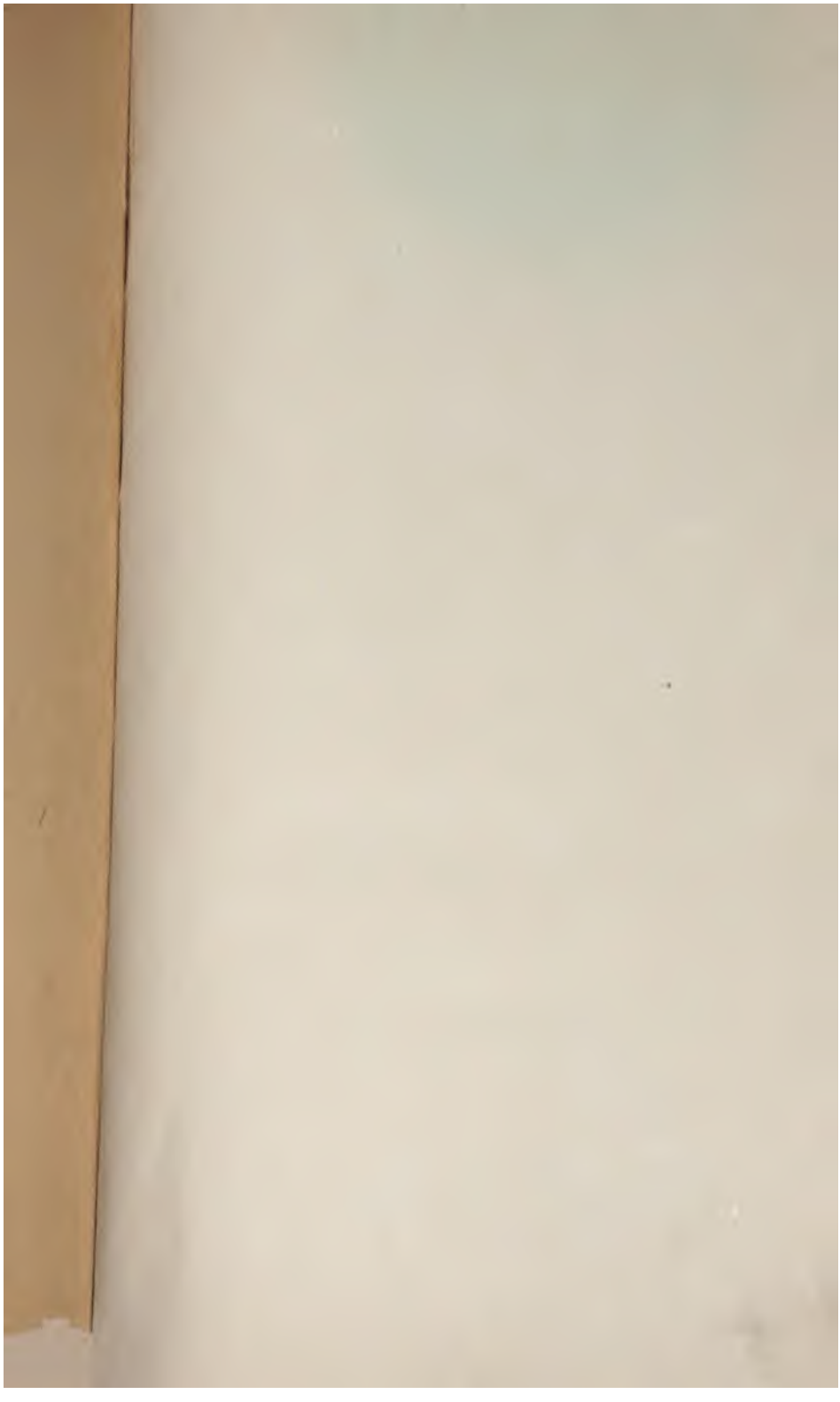
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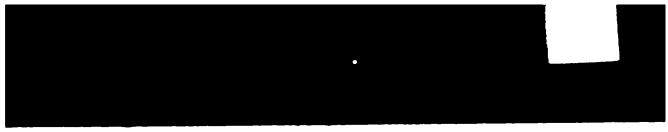
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LIFE AND WRITINGS OF SWEDENBORG.

VOL. I.

This book is not accepted by New Church people as a full and trustworthy account. See Tafel's Documents pp. 1284-1332; also New Magazine, XXXIII. 402, 463
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JESPER SVEDBERG.

BISHOP OF SKARA.

EMANUEL SWEDENBORG:

HIS LIFE AND WRITINGS.

BY

WILLIAM WHITE.

'God of old hath for his people wrought
'Things as incredible: What hinders now?'

Samson Agonistes.

IN TWO VOLUMES.

VOL. I.

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ILLUSTRATIONS.

JESPER SVEDBERG, BISHOP OF SKARA.—(*Frontispiece.*)

Copied from a rare engraving in the possession of Dr. Garth Wilkinson. The translation of the stanza in Swedish runs thus literally—'*Here stands Herr Svedberg's image in copper-plate, whose learning, and wisdom and zeal for Christ's flock, are widely and most favourably known in the kingdom of Sweden, and will be in cedar-wood with eternal memory praised*'—and that in German thus—'*Here stands the image (no metal can shew the reality) of him who contains nothing but the fear of God and wisdom. Should many walk in his footsteps, O how will then through thee thy Zion Sweden rise!*'

EMANUEL SWEDENBORG ..... *Page* 83.

Copied from the frontispiece of the '*Opera Philosophica et Mineralia.*' He was t in his 46th year: in his 80th, Cuno professed to discern a perfect likeness in this engravi see Vol. II. p. 423.

ERRATA.

For *savan* read *savant*,	page 63,	line 10	from	bottom.
Insert *not* after *had*,	„ 80	„ 14		„
For *no* read *do*,	„ 393	„ 9		„
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PREFACE.

SWEDENBORG's name has grown familiar in English literature, but with few definite ideas attached to it. The causes are not far to seek. Swedenborg's works are so voluminous as to daunt many readers, nor are there any one or two of his volumes calculated to afford a complete view of his philosophy and theology. The little sect moreover, which assumes his authority to be divine, has never commanded the public ear, nor has any of its members written books which have travelled far beyond the sectarian borders.

To the majority, Swedenborg is no more than an eminent Ghost Seer. Professor Masson, in a recent popular work, states this broadly, saying, 'From the most moderate Animal Magnetism to 'the most involved dreams of the Swedenborgians 'and Spirit Rappers, is simply the idea, that our 'familiar world or cosmos, may not be the total 'sphere of the phenomenal'*—that is to say, the

* '*Recent British Philosophy* (*Lectures delivered at the Royal Institution*, 1865),' p. 285.

drift of Swedenborg's teaching is to prove the existence of a Spiritual World—a phenomenal world beyond that which now affects our senses. Mr. Masson means well, but he completely misapprehends Swedenborg's real business.

As a Ghost Seer, Swedenborg is not without interest, but it is an interest which is quickly exhausted: to regard him simply as a Ghost Seer is to make a prodigious mistake. The mere wonder monger soon becomes a bore; and as he prolongs his entertainment we have to cry as Hotspur did under the infliction of Glendower—

'He angers me,
'With telling me of the moldwarp and the ant,
'Of the dreamer Merlin, and his prophecies;
'And of a dragon and a finless fish,
'A clip-wing'd griffin, and a moulten raven,
'A couching lion, and a ramping cat,
'And such a deal of skimble-skamble stuff
'As puts me from my faith. I tell you what—
'He held me, last night, at least nine hours,
'In reckoning up the several devils' names
'That were his lackeys: I cried hum—and well—g
'But mark'd him not a word. O, he's as tedious
'As is a tired horse, a railing wife;
'Worse than a smoky house:—I had rather live
'With cheese and garlic in a windmill, far,
'Than feed on cates, and have him talk to me,
'In any summer-house in Christendom.'*

Elsewhere I have shewn how Sweden

* King Henry IV., Part I., Act iii., Scene

glory consists in a new definition of the relations between the Creator and the Creature, and that his other-world experiences are altogether subsidiary to the illustration of these relations. He demonstrates the absolute inutility (for philosophic purposes) of the mere knowledge of an objective Spiritual World. Its phenomena teach just as much and just as little as the phenomena of the Natural World; for there roam Atheists who prove there is no God, and Sadducees who argue they have never died. All this however has been obscured by his vulgar reputation as Ghost Seer, and his merit as the author of a profound and original philosophy is almost unknown.

To try and remove somewhat of this inveterate ignorance concerning Swedenborg seemed not an unworthy task; and a biography in connection with a review of each of his books appeared to be a good way of effecting my purpose. In short, I resolved to compile a Swedenborg Cyclopædia in which no anecdote, nor any important principle should be omitted. Thus all other ends have been surrendered to the production of complete information.

Swedenborg has as far as possible been left to tell his own story, and to reveal the heart of his own books. The selection of proper material from

a territory so extensive has cost far more pains than the same amount of original composition. In many cases the selected passages have suffered severe abridgement. Swedenborg's thoughts are constantly delivered in bulky solution, and if in getting rid of the superfluous water I have ever strained away some of the essential substance, I have in all cases supplied the reference for my extract whereby a suspicious reader may test my accuracy. The complaint however which I really dread is, that whilst I was straining I did not strain harder.

As a critic of Swedenborg my difficulties have not been slight. With a few exceptions, he has undergone no criticism. He has been cursed without reserve, and he has been blessed without reserve, but he has been rarely appreciated. I have therefore had to form many judgements, which I feel sure would be modified had I enjoyed the discussio of liberal and enlightened minds.

Much new matter relating to Swedenborg w be found in these volumes, but I need only specia refer to the important discovery of his Book Dreams written in 1744, and printed by Mr. G Klemming of Stockholm in 1859. The Boo Dreams sheds a flood of light on an obscur

pivotal point in his biography. It will be observed, that it has enabled me to vindicate the memory of the Rev. A. Mathesius, who for many years has been hooted through Swedenborgian literature as a slanderer, and subsequently a madman.

There are no doubt many facts yet to be brought to light relative to Swedenborg's personal life in Sweden and England; and if any one in the course of his reading encounters aught unrecorded in the following pages, I should gladly and gratefully hear from him.

Lastly, I owe thanks for assistance to many friends: one has to write a book to learn how courteous the world can be: let me name specially, Dr. Kahl, Dean of Lund; Baron C. Dirckinck Holmfeld, of Copenhagen; the late Dr. Tafel, of Tübingen; and Dr. Garth Wilkinson and William Fryer, Esq., of London.

THURLOW ROAD, HAMPSTEAD,
December, 1866.



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CHAPTER I.

JESPER SVEDBERG.

SWEDENBORG taught that a man takes his soul from his father, and his body from his mother—a dogma which we need not implicitly accept in order to feel an interest in some facts concerning his own stock.

His father, Jesper Svedberg, was a notable man in Sweden, and, from a humble origin, rose to the bishopric of Skara. He was the son of Daniel Isaksson, a copper smelter, in Fahlun, and was born on the 28th of August, 1653. After a custom of the time, not yet extinct, and which produces many new and strange surnames, he was called, not Isaksson, but Svedberg, after the homestead of Sveden, which his parents owned. How Svedberg developed into Swedenborg will in due course be told.

Daniel Isaksson and his wife Anna were pious, industrious, and poor, and had quite a flock of children, whom they brought up in 'a godly, severe, and serious manner.' 'My mother,' writes Jesper, 'was to me all that Monica was to Augustine.' Isaksson reckoned his family the source of all his blessings, and that they were to him means of income and prosperity. After dining, he would sometimes say, 'Thank you, my 'children, for dinner! I have dined with you, and not you with 'me. God has given me food for your sake;' a speech pregnant with that wisdom which is foolishness to the world, that takes Malthus for a prophet.

Isaksson's cheerful faith was continually justified in plenty, and crowned at last in abundance beyond his hopes. He formed one of a party of twenty-four to open a deserted

copper mine flooded with water, and by its yield he became one of the richest miners in his district.

Our boy Jesper, when in his sixth year, was playing with his brother by the mill-dam, which was running furiously, swollen with the spring floods. The brother got upon the cross-bar of the sluice, and defied Jesper to follow. Jesper at once sprang up, tumbled into the stream, and was borne down to the mill wheel in such a way that it was stopped with his feet. Alarm was given, and after much trouble he was taken out as dead, but with many pains he was revived. 'From 'that day,' he tells us, 'I determined to commend myself, 'morning and evening, to the hand of God and the keeping 'of his holy Angels.'

He was sent to a school at Fahlun kept by a drunken master, nicknamed Ill-Peter, whose habits and free use of the rod disgusted Jesper. He loved books; his Bible he read constantly, alone and to others, and was delighted when he could find an audience before whom he could play at preaching. These and other signs satisfied his parents that he was destined for the ministry. To see a son in the pulpit is an ambition common alike to many a lowly Swedish and Scottish home.

At thirteen they therefore sent him to college, first to Upsala for three years, and then to Lund. At Lund he had a relative, Professor Holm, who drilled him thoroughly in logic and metaphysics, to which he had a strong dislike. At a scholastic discussion he took occasion to shew what he thought of his studies, by reading an address crammed with metaphysical jargon, which set the company in roars of laughter. Samuel Puffendorf, who had been drawn to Lund, as Professor of International Law, by King Charles XI., applauded the youth's performance; the great jurist having a supreme contempt for pedantry.

Svedberg's life at Lund shewed a marked change from that at Upsala, as he with much naïveté tells us. 'When at Upsala, 'I went about with blue stockings and Swedish leather shoes,

'and a plain blue cloak. I did not dare to go into church, but 'stopped at the font, close behind the men's pews. But in Lund 'I became worldly like my companions. I sported a wig, black 'and long, a fine great-coat, a sash as then worn by laymen, 'and thought nobody was like me, and that common folks 'should clear out of my way, and make obeisance to me.'

The constant presence of Spirits good and evil, and at times open intercourse with them, was Svedberg's assured faith. He knew that he consorted with an Angel, who assisted him in all affairs, and protected him in all dangers. When at college, he had a vision, in which, like St. Paul, he saw and heard things unspeakable. After preaching at Hoby, near Lund, on the third Sunday after Trinity, in 1673, towards nightfall there were heard in the vacant church, where there was no organ, loud voices singing psalms. All the people of the hamlet heard the ravishing sounds. 'From that time,' he tells us, 'I 'held in awful reverence the offices of Divine worship, knowing 'that God's Angels were peculiarly present during their trans-'action.' In remembrance of this manifestation of angelic power, he annually celebrated the third Sunday after Trinity as 'The Great Festival of Great Sinners.'

'Whilst a student,' he relates, 'God kept me from evil 'company. To be with holy men, and to read the works of 'those who had written about the Bible, and whose fame is 'spread through the learned world, was my chief joy. God's 'Angel once stood by me and said, "What are you reading '"there?" I replied, "I read the Bible, Scriver, (whose *Treasure* '"*for Souls* I esteem more than all gold and silver) Lütkeman, '"Jo. Arndt, Kortholt, Grossgebaur, Jo. Schmidt, and others." 'The Angel then asked, "Do you understand what you read in '"the Bible?" I answered, "How can I understand when no '"one interprets for me?" Then the Angel said, "Get Geier, '"J. and S. Schmidt, Dieterich, Tarnov, Gerhard, and Crell's '"*Biblical Concordance.*" I said, "Some of these I have and '"the others I will procure." Then spoke the Angel, "Blessed

'"is he that readeth, and they that hear the words of this pro-
'"phecy, and keep those things which are written therein," and
'"If ye know these things, happy are ye if ye do them."
'I sighed, praying that by the help of God's spirit I might
'give each minute of my life to His most holy will. Thereon
'the Angel blessed me, I thanked him humbly, and he
'departed.'

At twenty-one he returned to Upsala and entered himself as a candidate for a theological bursary. M. Brunner, the Professor of Theology ran his eye over the young man, and asked him if he hoped to become a clergyman in a courtier's dress. He did not require a second hint; off went the gay clothes and he re-appeared in a becoming garb. Brunner discerned a good heart in Svedberg and took him to his home as tutor to his son Sebastian. 'In Brunner's house,' he says, 'I learnt many good things in morals as well as learning, and 'above all to lead a pious, righteous, and orderly life. Brunner 'was a spiritual man in speech, manners, clothes, yea throughout 'his whole being.' Brunner allowed him to occupy his pulpit, and after his death in 1679 Svedberg continued to officiate for three years in his parish. He published '*A Short Sermon on* '*the Premature Death of the Rev. M. Brunner, D.D., Professor* '*at Upsala and Rector in the Parish of Danmark*,' which was as the letting out of water; for from that time forth throughout his long career he plied the printing press almost incessantly. 'I can scarcely believe,' he says, 'that anybody in Sweden 'has written so much as I have done; since, I think, ten carts 'could scarcely carry away what I have written and printed at 'my own expence, yet there is much, verily there is nearly as 'much not printed.'

In 1682 he took the degree of Doctor of Philosophy, in 1683 he was ordained priest, and the same year was appointed Chaplain to the King's Regiment of Cavalry Life Guards.

Aged 30, and with a reasonable provision for life, Svedberg thought he might now take a wife; and on the 16th of

December, 1683, he married Sara, daughter of Albrecht Behm, Assessor of the Royal College of Mines. Her father and family were wealthy, and she brought him a considerable dowry, with which he resolved to travel and see the world outside Sweden. After spending some six months with his young wife he obtained a year's furlough, and about Midsummer, 1684, sailed for England.

To London and Oxford he gave three months. He made the acquaintance of Fell, Bishop of Oxford, with whom he had much conversation on ecclesiastical union, telling him that 'it could never be effected save by the hand of God, 'prayer, and a peaceful mind.' He was deeply impressed 'with the sanctified lives of the English clergy, and the strict 'observance of Sunday by the people.' Paris he next visited, and 'was much pleased to see the care the Catholic Church 'took of the poor; and how ladies of quality dressed in mean 'garments, sought out the sick and houseless, and ministered to 'them with as much tenderness as if they had been their blood-'relations.' In Strasburg he lived some time at the house of the theologian Bebelius, where he met and enjoyed the company of the learned Sebastian Schmidt. These two men he used to speak of afterwards as his spiritual fathers. Spener, the leader of the Pietists, he wished to visit; but he was then ill in bed, and he had to suppress his longing for communion with him. In 1685 he left Strasburg, and went to Heidelberg, Mannheim, &c. At Mannheim he met a Lutheran clergyman, who tried his patience sadly with a tedious disquisition concerning the then flagrant controversy as to the propriety of saying *Unser Vater*, Our Father, according to the German idiom, instead of *Vater Unser*, Father Our, as Luther had done, following the Latin, *Pater Noster*. At Frankfort he saw Ludolph, the only man he met in all his journey who could talk Swedish. Ludolph had travelled in Sweden, liked the Swedes, but told Svedberg to 'my 'country's shame that there was no such thing as a Swedish

'grammar in existence.' Down the Rhine he passed into Holland, seeing its cities, and then by sea to Hamburg, where he lived for ten weeks in the house of Edzardius, a learned orientalist, zealous for the conversion of the Jews, and an indefatigable clergyman. He exercised the young people of his church every Sunday in the catechism, to Svedberg's great satisfaction. 'It is not to be described,' he writes, 'how piously and seriously this holy man lived. 'He laid his hands every day on the heads of his children, and 'blessed them as Jacob did his sons, and Christ little children. 'God bless his soul, and give him His eternal rest!'

Svedberg asked Edzardius what language we should use in Heaven. The Doctor was silent. Then said Svedberg, 'I 'think it will be the language of Angels. As the Angels 'speak Swedish when conversing with Swedes, German with 'the Germans, English with the English, and so on, I shall have 'to talk with Abraham, Isaac, and Jacob in Swedish, and they 'will answer in the same; and when they talk to one another 'in Hebrew, I shall know what they say, for I understand that 'tongue.'*

Svedberg returned to Stockholm in August, 1685, and was made glad by the sight of a son, born to him in the November of his absence, and named Albrecht after his grandfather. The year of travel he had enjoyed proved a seed-time in his existence; in it he acquired methods and impulses which through life he turned to fruitful practice.

To his regiment, consisting of 1,200 men, he resolved to be a chaplain indeed, and commenced by exercising them thoroughly in the catechism. 'To this,' he tells us, 'they were quite un-

* Says Emanuel Swedenborg, 'Every Spirit and Angel, when conversing with a man, speaks to him in his mother-tongue; thus French with a Frenchman, English with an Englishman, Greek with a Greek, Arabic with an Arabian, and so forth. With one another Spirits and Angels converse in a universal spiritual language, which every one after death utters spontaneously, without difficulty and without instruction."—*Conjugial Love*, n. 326, published 1766.

'used, so that when they saw me coming, as they afterwards told 'me, they quivered more than they ever did before the enemy; 'but when I commenced telling them in a quiet way stories 'from the Bible, and strengthening them in Christian faith and 'life they began to like me so well that they did not care to go 'away when their time was up and another detachment was 'coming in, so that between the two I was nearly trampled 'down. The officers, likewise, sat at the table listening and 'exchanging with me good and edifying words. At one yearly 'muster of the regiment I told them that next year I should 'give every man a catechism who could read print. I took 'down the names of all those who could then read to the number 'of 300. Next year I found 600 so qualified, and it cost me 'six hundred copper dollars to redeem my promise. I went 'immediately to King Charles XI. and told him of the expense 'I had been put to, and he at once took up his purse and gave 'me a handful of silver without counting it.'

The regiment did not take up all his time, and he officiated as assistant to the court chaplain. His free and honest preaching won the King's heart, and he commanded his services as a regular court chaplain. He pleaded hard in his sermons for strict ecclesiastical discipline, a sabbatical observance of Sunday, and other reforms, which advocated with blunt fervour in the midst of transgressors earned him much dislike, and involved him in many troubles. One day the King told him, "Thou "hast many enemies," to which he answered, "The servant of "the Lord, your majesty, is not good for much who has not "enemies. Look at the Prophets, Apostles, and Christ himself, "what foes and detractors had they not!" On another occasion, the King said, "Ask what you like and I will give it to you." It required a strong head to carry such favour, but Svedberg appears to have been equal to it. 'From that day,' he tells us, 'I became more earnest and wary in all I said and did. I 'asked nothing for myself or mine, no not even half a stiver; 'but spoke to the King freely concerning men meritorious and

'men poor, and he always attended to my desires. I also 'pleaded for his favour for schools, colleges, and the circulation 'of religious books. When he asked me who should be appointed 'to such and such a living, I named the person I thought, saying 'he is serious and one of the 'old sort,' and he straightway got 'the place. Hence many good men came into rich livings to 'their happy surprise, and without any idea of who it was that 'had singled them out for promotion. As I found every day 'freer access to his Majesty I prayed with my whole heart unto 'God that I might not become proud nor misuse my oppor-'tunities, but that He should apply me to His glory and service; 'and that I might fulfil my every duty with watchfulness, and 'never forget that court favour is variable, and that I was girt 'about with gossips and backbiters. Moreover, I laid down 'these two rules for myself; first, To meddle in no affairs 'political or mundane with which I had no business; and 'second, Never to speak ill of any one should he even be my 'worst enemy and persecutor.'

CHAPTER II.

JESPER SVEDBERG AT HOME AND IN THE WORLD.

In this time of royal favour, on the 29th of January, 1688, was Svedberg's second son born. He called him Emanuel, a name, he thought, 'which should continually remind him of 'the nearness of God, and of that interior, holy, and mysterious 'union in which, through faith, we stand to our good and 'gracious God.'

In 1690 the King appointed Svedberg to the rural living of Vingaker, but he did not leave Stockholm to occupy it until 1692. He found the widow and children of his predecessor were badly off, so he left them for a year in possession of the parsonage, with its fields and meadows, allowed them half the income, and paid all their taxes; 'and,' he says, 'I 'lost nothing thereby, for I am of the firm opinion that one 'derives more blessings from the prayers of widows, orphans, 'and the wretched than from the richest living.'

His connection with the people at Vingaker was brief; but, he says, 'the days I spent among them were the sweetest 'of my life. They received me as they might have done an 'Angel. My love for them, and theirs for me, was more than 'words can express. They pulled down the large, old, worn-'out vicarage, and built me a new one with many handsome 'rooms, without any cost to me worth mentioning. Scarcely a 'day passed in which they did not bring us more than was 'needful for our domestic economy; a sort of kindness which 'at first gladdened me much, but afterwards oppressed and 'frightened me.'

They were a curious people at Vingaker. Before Svedberg's time Queen Christina appointed Doctor Baazius, a young man, to the living. He went down to preach to his flock, and when service was over, he asked them how they liked him. All were silent. He repeated his question, but received no answer. Again he repeated it, but still there was no response. Then he said, "I can easily see I have not satisfied you; and be it "so. I have been sent here by my queen and bishop, else I "should not have come." Thereupon an old white-haired man stepped out of the crowd and said, "God be praised, you have "a beard; you are welcome!" Baazius asked in amaze, "What "do you want with my beard?" To this the ancient peasant answered, "People said you were a child; this is no parish for "infants; God be thanked, you have a beard; you are welcome. "Give our compliments to the queen, and thank her."

Svedberg, after his appointment to Vingaker, received offers of two or three other livings, which, because there was strife in one, and his acceptance of another would evoke envy, he declined. His sudden rise, his restless, out-spoken, and aggressive character inevitably created him many enemies, and led him into many difficulties; but in all he conducted himself warily, and held his own with fair success. 'The 'more,' he tells us, 'I had to suffer from hatred and malice, 'the more I found the grace and love of God to overflow 'within my heart.'

When in Stockholm in the summer of 1692, removing the last of his furniture to the new house at Vingaker, he was surprised by a letter from the King appointing him third Professor of Theology at Upsala. He went straight to Charles and pleaded that he might be excused as he had been quite unused to college work for full ten years. The King insisted on his compliance and Svedberg yielded, saying, "In God's name it "cannot be helped. I shall do my best and fly to God for help; "but your Majesty must protect my back." "I will do that," said the King. Svedberg stretched out his hand saying, "Will

"your Majesty give me your hand as an assurance?" which Charles at once cordially did. The King shewed him still further favour, for ere he had been a month settled in the university he made him rector of Upsala; then his salary as professor was increased; the living of Dannmark, where he had officiated when a student, was presented to him; and in 1694 he was made first Professor of Theology and Dean of Upsala.

One of Svedberg's fears about going to Upsala arose from the aversion which the high and dry scientific theologians who dwelt there had to his hearty religion which they scoffed at as pietism. They spread a report through the university that 'when that pietist, Svedberg, comes, no student will be allowed 'to wear a wig or carry a sword.' About wigs and swords he did not trouble himself, and the 'pietist' proved quite a favourite with the students. Other affairs, greater than students' wigs and swords, disturbed his peace.

It had been decided to revise the Swedish Bible and improve the translation, and a committee had been appointed for that purpose in 1686, and on it Svedberg was placed, on the 13th of August, 1691. To put Svedberg on a committee was equivalent to working it at high pressure, and by the 22nd of June, 1692, the revised Bible was ready. George Burchardt, a German printer, settled in Stockholm, was dispatched abroad to buy paper, types, and tools for its production; and Svedberg, on the King's guarantee, supplied ready money for the undertaking out of his wife's and a ward's funds. Burchardt returned with one foreman and twelve printers, and a stock of paper shortly followed, which had been purchased in Germany, Holland, and Basle. Meanwhile grave doubts had been cast on the accuracy of the translation, and it was felt impossible to allow it to go to press. Delay followed delay, and the printers stood idle, to Svedberg's intense mortification and loss. The new Bible did not appear until several years afterwards, and then with only a few alterations in orthography.

Undeterred by this disappointment, he entered on the preparation of a new Psalm Book with a few select associates, who worked quietly together over verse and music until the book was completed. It was then submitted to the church, passed through the ordeal of two committees, was highly approved, and with a few changes and additions it was ordered to be printed, and in 1694-5 appeared in 4to., 8vo., 12mo., and 16mo. Now, when success seemed assured, trouble began. No sooner was the Psalm Book published than shrieks that its verse was laden with pietistic heresy rose up through the land. 'Professor Crispin Jernfeldt, 'of Dorpat,' says Svedberg, 'a quarrelsome, bold, and impu-'dent man, wrote a great many scurrilous observations on the 'Psalm Book; and his kinsman, the Bishop of Westeras, sided 'with him, a prelate who had never done anything to advance 'religion, but spent his years in adding field to field, and had 'stored up in his house whole chests of gold and silver.' The friends and foes of the Psalm Book fought for some time with varied success. Jernfeldt told the King to his face that if he did not condemn the book, that its heresies would cause a religious war, whereon the King seized him by the throat, and dashed him against the wall. Jernfeldt was taken ill, and in a few days died, and was proclaimed a martyr in the cause of orthodoxy. The upshot was, that after many consultations with the bishops and a general confession that it was only malignity that found heresy in Svedberg's lines, the King thought it politic to prohibit 'the 'Svedbergian Psalm Book,' as it was called.

Burchardt, the printer, between the Bible and the Psalm Book, was ruined, and relates Svedberg, 'was never quite right 'in his head afterwards. I, too, lost much money, but God com-'pensated me with full interest for all I suffered;' which, when we think of Burchardt, seems scarcely fair. It was at this painful juncture that the King made him Dean of Upsala, to his intense delight. 'It is incredible and indescribable,' he tells us, 'what consolation and peace are felt by the servants of the Lord

'when raised in a high and holy calling; and contrariwise how 'down-hearted they must be who experience no such elevation.'

Upsala, where Svedberg now lived, was a pleasant city of some 5,000 inhabitants, set in a wide undulating plain, and made up of low-built houses of wood and stone, surrounded with gardens. In the centre of the city stood the grand cathedral, esteemed the finest Gothic building in Scandinavia, where Sweden's kings of old were crowned, and the bones of many rested. Built around this 'beautiful house of God' in a spacious square were the university buildings; two houses in which Svedberg owned as professor and rector. Here in this fine square our boy Emanuel spent his childhood and found his playground.

Besides lecturing as professor, Svedberg was indefatigable as a preacher and pastor. On all Sundays and holidays and every Friday he preached, and regularly catechised the students and youth of the city. His zeal was infectious. 'All came willingly 'and joyfully; even the parents came unasked and stimulated 'their children.'

His house we may readily imagine was not a dull one; for wherever Svedberg might be, he was an unfailing source of stir and bustle; and in addition, he had now eight or nine children to chase away any remnant of priestly or learned gloom which might linger within the walls of an old house in Upsala Square. There were boys, Albrecht, Emanuel, Eliezer and Jesper, and Daniel who died in babyhood; and girls Anna, Hedwig, Catharina and Margaretta. To find room for this large company he pulled down one of his houses in the square, and set about rebuilding it on a more commodious scale.

About the names of these his children the Bishop gossips so pleasantly that we may listen to him for a little.

'Moreover, I kept myself humble, and sought no sponsors 'of rank for my children as many do. I shall give the reasons 'why I called my sons, Emanuel, Eliezer and Jesper, and 'none after their grandfathers, or any others of the family.

'(Albrecht, the eldest, was born during my travels in foreign 'parts, and his mother named him after her father.) I do not 'find in the whole Bible a single case in which children re- 'ceived the names of their parents or forefathers. I will only 'mention the patriarch Jacob and King David. The former 'had holy, celebrated, glorious ancestors, and he had twelve 'sons, not one of whom was called Abraham, Isaac, or Jacob. 'King David had also many sons, not one of whom he called 'Jesse, or David. Solomon had also many sons, none of 'whom he called David, Jesse, or Solomon, and among his 'numerous descendants there were many Kings and Princes, 'and not one was called Solomon, or David. This good 'custom, however, had, before the time of Christ, given way, 'as is evident from the history of John the Baptist, whom at 'first they wished to name after his father Zacharias, (Luke 'i. 59) which is a noble and significant name, *memoria domini*, 'in order that he might be ever mindful of the Lord.

'Hereby, I by no means presume to censure those, who 'call their children after their own names; yet I hope and 'expect that nobody will blame my manner since I have the 'Bible and the examples of many Saints on my side. I have 'the full conviction, that only such names should be given to 'children as may awaken in them the fear of God, and keep 'them mindful of propriety and virtue; and not, as many 'thoughtless parents do, give improper names to their children, 'forgetting the answer which a bad name enabled the prudent 'Abigail to give to King David concerning her husband 'Nabal, (which means in Hebrew 'folly'). 'Let not my 'Lord, I pray thee, set his heart against this man of Belial, 'even Nabal: for as his name is, so is he; Nabal is his name, 'and folly is with him.

'Eliezer, my son's name, signifies 'God is my help;' and 'God has been his friend and has graciously helped him. He 'was a pious child, made good progress, and was called home 'by a happy death in the 25th year of his age.

'Jesper, my youngest son, was called after me merely 'because he was born on the same day, and in the same hour, 'as myself, who first saw the light of the world on the 28th of 'August, 1653.

'I am a Sunday child, and my wife, the mother of my 'children, was also a Sunday child, and all my children are 'Sunday children, except Catharina, who was born at Upsala 'on the 3rd day of Easter.

'I have never had my daughters in Stockholm, where 'many reside in order to learn fine manners, but where they 'also learn much that is worldly and hurtful to the soul.'

Emanuel, writing long afterwards in his old age to Dr. Beyer in 1769, describes his thoughts in these Upsala years:—

'With regard to what passed in the earliest part of my 'life, about which you wish to be informed: from my fourth to 'my tenth year, my thoughts were constantly engrossed in 'reflecting on God, on Salvation, and on the Spiritual Affec- 'tions of Man. I often revealed things in my discourse which 'filled my parents with astonishment, and made them declare 'at times, that certainly the Angels spoke through my mouth.

'From my sixth to my twelfth year, it was my greatest 'delight to converse with the Clergy concerning Faith; to 'whom I often observed that Charity or Love is the Life of 'Faith, and that this quickening Charity or Love is no other 'than the Love of one's neighbour; that God vouchsafes this 'Faith to every one; but, that no one obtains it unless he 'practises that Charity.

'I knew no other belief, at that time, than that God is the 'Creator and Preserver of Nature; that He gives men under- 'standing, good inclinations, and other gifts derived from these.

'I knew nothing, at that time, of the systematic or dog- 'matic kind of Faith which teaches that God the Father imputes 'the righteousness or merits of the Son to whomsoever, and at 'whatsoever time He wills, even to the impenitent: and had I

'heard of such a faith, it would have been then, as now, quite 'unintelligible to me.'

Writing about the same time of the Trinity, and opposing the notion of there being three persons, or three gods, in the Godhead, he remarks:—

'From my earliest years I could never admit into my mind 'the idea of more gods than one; and I have always received, 'and do still retain, the idea of one God alone.'*

A precocious child, indeed, and badly instructed for a Protestant clergyman's son! some will exclaim.

As to the precocity, we must remember that the Bible and theology were the perpetual talk of his father's house; that he, his brothers and sisters, almost lived in the Church, and were daily hearing or talking about sermons; that they were constantly under interrogation as to what they read and learned; and that Emanuel's thoughts were still further stimulated by the admiration which heard the Angels speak in his utterances.

Into these memories of his childhood Swedenborg inserts the doctrine of the New Jerusalem of his prime. Unquestionably that doctrine was rooted in his young thoughts; but we are not to believe that he delivered it in stiff phrases about 'the 'Spiritual Affections of Man,' telling the clergy that 'Charity 'or Love is the Life of Faith,' and that 'God vouchsafes this 'Faith alone to those who love their neighbours,' and so on. When he wrote out these recollections he had forgotten how children talk, and although we may find in them the matter of his young thought we need not suppose that he reproduced the manner.

To childhood the deepest questions of life present themselves bodily, and we esteem that manhood happy which is able to unravel and understand some members thereof. I know a child, who is now wondering why God does not kill the Devil? That little boy may live to four score, and become learned in all the lore of the universities, but his skill will be

* *Vera Christiana Religio*, No. 16, published 1771.

thought great if he can demonstrate in a few cases—Why the Divine Wisdom suffers error, sin, disease and pain to exist; or in other words, Why God does not kill the Devil.

It must be allowed that after the fashion of thought, which is commonly esteemed pure Protestantism, Svedberg and his household were far from orthodox. Emanuel's creed certainly was not sound, and he suffered no rebuke for heresy; but contrariwise was listened to as a voice from Heaven.

About Emanuel there was a strange peculiarity in his respiration. He could hold his breath for a long time without any sense of suffocation. When on his knees at morning and evening prayers, and when absorbed in thought, the action of his lungs became suspended or tacit, as is the case with one in a trance. This fact should be noted; as it will re-appear with important consequence in the sequel of our narrative.

The summer 1696 was a sad one in the home in Upsala Square. On the 17th of June, Svedberg's wife died, leaving him a widower with eight children, the eldest of whom was not yet twelve.

Of her Svedberg writes: 'Although she was the daughter 'of an Assessor, and the wife of a Rector in Upsala, and of a 'wealthy family, she never dressed extravagantly. As every 'woman in those days wore a sinful and troublesome *fontange* 'or top-knot, she was obliged to do as others did and wear it: 'but hearing that a cow in the island of Gothland had, with 'great labour and pitiable bellowing, brought forth a calf with 'a top-knot, she took her own and her girls' hoods and threw 'them all into the fire; and she made a vow that she and her 'daughters, as long as they were under her authority, should 'never more put such things on their heads.'

Sorrow was not exhausted in the loss of the wife and mother. Ere six weeks had elapsed, Albrecht, on the 27th of July, fell sick and died. As he lay on his death-bed, Svedberg asked him what he should do in Heaven. "I will pray for thee, "dear father, and for my brothers and sisters," was his answer.

Svedberg pondered these words of Albrecht in his heart. They confirmed him in his belief that death effects no division of Souls, and that intercourse and service are possible between Angels and Men. Moved by this thought, he composed an epitaph on his wife and son, commending himself and his children to their prayers. No sooner was it set up, than an outcry was raised, that Professor Svedberg had turned Papist, and had taken to the invocation of Saints. The tale was carried to the King, and into his presence Svedberg followed it. "Do you not believe," Svedberg asked, "that the late "Queen, your wife, prays for you and your children in the "Kingdom of Heaven?" He desired the King that he might be allowed to illustrate and defend his doctrine in a public discourse, but Charles knowing the mischievous and useless controversy he would excite, repressed his ardour, and hushed up the scandal.

In the spring of 1697 Charles XI. died, leaving a settled and powerful kingdom, a full treasury, and able ministers, to his son Charles XII., then a boy of fifteen. Charles XI. is reputed to have been a harsh king. He ruled, there seems no doubt, with a severe will, taking lands from the nobles, which he said they had alienated from the crown, and effecting other changes in the state, which while they appear to have conduced to the general welfare of his people, caused much private suffering. To Svedberg he was ever friendly and accessible. Shortly before his death he said to him: "I "have ruled in Sweden three and twenty years. When I first "became King I trusted everybody; now I trust nobody." To which Svedberg replied, "That is not right. To trust every- "body is foolish, for there are many wicked and silly people." "The world is full of them," interposed Charles. "But to "trust nobody," continued Svedberg, "is very bad, for there "are many good, honest and wise men." "Ah, it is now too "late!" said the King.

CHAPTER III.

SVEDBERG'S SECOND MARRIAGE; LAST DAYS AT UPSALA; AND BISHOPRIC.

SVEDBERG found he could not get on without a wife. The story of his second courtship he must tell for himself. The lady was the daughter of a clergyman, and had been twice a widow before Svedberg fancied her; having been married first to a merchant, and then to a judge.

'On St. Andrew's day, 1697, I celebrated, in a blessed 'hour, my wedding with my second most beloved wife, Mrs. 'Sara Bergia. I was not acquainted with her before; I had 'never seen her, and did not know that she existed. I was 'unexpectedly informed of her piety, meekness, liberality to the 'poor, and that she was well off, good looking, a thrifty house-'wife, and had no family; in a word, she seemed a woman 'who would suit me well. I wrote to her and laid bare my 'thoughts, and she acceded to my request. Two days before 'the wedding I went to Stockholm, whither she also, by agree-'ment, repaired. I was put into a room where she was sitting 'alone, but I did not know and never imagined it was she, for 'no one had told me. I sat down beside her. We conversed 'for a long time about sundry matters, I talking to her as a 'perfect stranger. At length she said, "What do you think of '"our bargain, Mr. Professor?" I replied, "What bargain do '"you refer to?" "That which you have written about," she 'said. "What have I written to you about? I do not know '"what you mean;" I answered. "Are we not," she said, "to '"be man and wife to-morrow?" "Are you that person!" I 'exclaimed, and then we jumped up and confirmed our friend-'ship by shaking hands, and with a loving embrace.'

At the end of the autumn of 1698 his new stone house in Upsala Square was completed. Speaking of its erection he says: 'I was constantly watching it, and am sure and can 'truly affirm that no hewing was done, and no stone set in its 'place with groans and unwilling minds, but all was carried on 'with diligence and joy. No noise was heard, no squabbles, 'no reviling, no curses.' His house-warming was characteristic. He invited all that could leave the hospital, and the paupers of Upsala. He feasted them, and he, his wife and children waited upon them at table. 'Everything passed off decently, and 'the day was wound up with song, prayers, and mutual bless-'ings.' He obeyed his Lord's words, 'When thou makest a 'dinner or a supper, call not thy friends, nor thy brethren, 'neither thy kinsmen, nor thy rich neighbours; lest they bid 'thee again, and a recompense be made thee. But when thou 'makest a feast, call the poor, the maimed, the lame, the blind: 'and thou shalt be blessed; for they cannot recompense thee: 'but thou shalt be recompensed at the resurrection of the just.'

Presuming on the youth of Charles XII., three rulers, the King of Denmark, Peter the Czar of Russia, and the King of Poland conspired to plunder Sweden of various out-lying territories. They little imagined the energies hidden in the Boy King, and the terrible disasters their craft would draw upon them. They provoked Charles to war, and in war Charles found the exercise and delight of his whole nature—"the "whistle of bullets shall henceforth be my music," he said; and from that time, for nearly twenty years, to the end of his life, northern Europe scarcely knew a year of peace.

Military glory is the most expensive thing in the world, and Charles's wars pinched poor Sweden dreadfully. The Clergy were used to pay one-tenth of their incomes in taxes, but the King now demanded a second tenth. An exaction like this was felt very keenly, and some of the Clergy laid their complaint before the Chapter of Upsala. The Archbishop, a gentle timid man, said the Clergy ought really to suffer quietly,

and wait for better times, and not embarrass the King when he was preparing for war. At this speech up rose Svedberg and replied, that if the Clergy sought unfair relief, they ought to be admonished; but if fair, the Chapter had no other choice than to lay their case before the King. "Well," said the other members of the Chapter, "if you are bold enough, you had "better go and see the King." "Bold I am," replied Svedberg, "when duty prompts. Give me authority, and I will go to "the King, confiding in God." His offer was at once accepted.

He started off to see Charles, and found him at Kungsör. He arrived on a Saturday, and found all busy preparing for a masquerade on Sunday. "Cannot you preach the masquerade "out of the head of the King and his suite?" he asked the astonished clergyman of the place. "Since you cannot, then "I will try." On Sunday, Svedberg occupied the pulpit, and delivered a sermon with his accustomed plainness and warmth against 'the profanation of the Sabbath by such sports.' "I "fear," said he, "if the masquerade go on, Sweden will never "forget the bloody shirts that will come out of this war." To his joy, the masquerade was abandoned; whereon he remarks, 'A zealous Samuel or Nathan is a means of welfare to any 'kingdom, whilst a smooth-tongued Uriah works no end of evil.'

Svedberg sent his petition to the King, writing under his name, 1 Moses, xlvii. 22. "What does that mean?" said Charles. "It will be his cypher," said Count Piper. Some one looked at a Bible and read: 'Only the land of the Priests 'bought Joseph not; for the Priests had a portion assigned 'them by Pharoah, and did eat their portion which Pharoah 'gave them: wherefore they sold not their lands.' Then said Charles, "Let the Clergy alone, and let them be taxed no "more than before." With this decision, Svedberg returned in triumph to his brethren in Upsala.

His connection with Upsala came to an end in the May of 1702; his years of service in the city and university he speaks of with much satisfaction:—'During the ten years I spent

'in Upsala, God favoured me so much that there was nothing 'but peace and goodwill among the teachers and students, 'although before Upsala had been a place of strife and bitter-'ness.' Strangely enough, on the 17th of May, a few days before he received notice of removal to a higher sphere, his houses were burnt down. A great fire broke out, swept round Upsala-square, and laid the cathedral in ruins. All his furniture and books were saved 'by the matchless love and 'daring of the students.' Two days after, he wrote at great length to the Princess Ulrika Eleonora, in the absence of the King, describing the fire and praying for relief for the sufferers. The cause of the disaster he ascribes to 'the huge sins of the 'people,' and can plainly discern therein 'the Lord's cruel fire 'of wrath;' to preaching and threatening the people are indifferent, therefore 'God preaches to us in this horrible fire.' His own loss he reckons trifling, 'if only the beautiful house 'of the Lord had been allowed to stand; a house which was the 'glory of Sweden, and in which many of Sweden's potentates 'had found rest for their bones.' He owns that in time of war it is hard to afford means of help, 'but the money squandered 'on play-actors in Stockholm might well be put to better pur-'poses.' He ends in asking the throne 'to take pity on a 'shepherd of a miserable flock wailing in ashes,' and subscribes himself, 'Jesper Svedberg, a very greatly afflicted curer of 'souls.'

The woes of Upsala were ministered to, though happily not at the cost of the play-actors, and on the 21st of May Svedberg was appointed Bishop of Skara by Charles XII. in a letter dated from Praga, near Warsaw. Writing of his elevation, he says:—'It was wholly unexpected. I can say 'with a clear conscience before God, who knows all, that I 'never asked for it, or opened my mouth about it, or took a 'step to get it; and still less paid one farthing; for I have 'always been an enemy to runners and buyers.'

As soon as he was settled at Brunsbo, the seat of the

bishops of Skara, he set out on a visit to every priest in his diocese, and repeated the circuit yearly, making his hand felt in the remotest nooks and corners. He established a printing office in Skara, and employed it chiefly in printing his sermons, tracts, and books. His fame abroad caused the Swedish congregations in London, Lisbon, and N. America to appoint him their bishop. To America he shipped again and again large numbers of his condemned Psalm Book, which was freely used in public worship by the Swedes there. Missions to the heathen he ardently longed to set on foot, but was met with little but apathy. He succeeded, however, in sending a few clergymen to the American Indians, and for his efforts and goodwill the English Society for the Propagation of the Gospel in Foreign Parts elected him one of their members.

The bishopric of Skara did not in the least buy off Svedberg's importunities, or make him a bit more courtly. Charles's wild and terrible wars every year pinched Sweden harder and harder in men and money. As a proof of the extremity to which he was reduced, he issued a decree that every rector of a parish should fit out a dragoon, and every curate a foot soldier. This Svedberg thought a cruel infliction, and he says, 'I took courage unto myself, and, seeking the help of God, sat 'down and wrote to Charles XII., then in Poland, a mightily 'serious and powerful letter, dated 21st Dec., 1705.' He told the King that the Clergy were as willing as any of his people to help him to their utmost in his wars, and they only desired to be dealt with equitably; but the equipment of dragoons and soldiers they found intolerable. 'If the least thing is wanting 'in their accoutrements, a clergyman has to hear and swallow 'hard words, scoffs and snubbing at the mustering table, whilst 'peasants and others stand by grinning and shewing their white 'teeth. Hence the priesthood is brought into contempt, the 'Holy Ghost is angered, and pastors lose control over their 'flocks.' He then describes how pitilessly the men servants of parsons are carried off for soldiers, so that they have to

gather sticks in the woods, plough, thresh corn, clean out stables, and perform other menial services. 'I have myself 'seen grey-headed servants of the Lord driving oxen at the 'plough until they dropped down with fatigue, and remained 'lying on the ground. The Clergy are forced to think more of 'guns, swords, and carbines, than of the word of God, and have 'to waste their time in galloping about to musterings and 'reviews. Poor curates cannot buy the books their duties 'require; they have no decent broad-cloth coats and cloaks, 'but go about in plain home-spun; and some have had to 'borrow money at usury, and even to sell their Bibles in 'order to rig out a soldier.' He then reminds the King of his pious childhood, of the help God has given him in battle, even as He did to heroes of old, like Joshua, Gideon and David, and quotes Ezra vii. 24—'Also we certify you, that touching 'any of the Priests and Levites, singers, porters, Nethenims, 'or ministers of this house of God, it shall not be lawful to 'impose toll, tribute or custom upon them;' praying him to exempt in like manner the Lord's priests from recruiting and equipping dragoons and soldiers; for he may be assured that men so provided can never come to any luck in battle.

This letter he read to the Chapter of Skara and asked them to sign it, but they demurred, fearing to give offence to the King. "What have we to fear?" he pleaded; "we can be "no worse than snubbed, and that will be the end of it." After much persuasion the whole Chapter signed the letter.

Charles wrote home to afford the Clergy whatever relief was possible, but as all the Clergy were not led on by consummate grumblers like Svedberg, nothing was taken from their burdens. He had two dragoons saddled on him, although by order of the King he was exempt, being a sufferer by the Upsala fire. 'But,' says he, 'I paid and said nothing, for 'charity beareth all things, and seeketh not her own.'

There is a good story told of Bishop Svedberg's credulity, but like too many good stories it is probably a fiction. Pray-

ing alone one evening in a church a young man called to him from aloft, "Svedberg, to-morrow thou shalt die." He heard the voice as that of an Angel, and went home and solemnly made preparation for his death.

He himself gives several accounts of exorcism and cures he effected. 'There was brought to me at Starbo a maid-servant 'named Kerstin, possessed with Devils in mind and body. I 'caused her to kneel down with me and pray, and then I read 'over her, and she arose well and hearty, and quite delivered. 'Three years after, Kerstin came to Brunsbo and entered my 'service. One day she quarrelled with a fellow-servant, and 'went out threatening to commit suicide by suffocation in a 'kiln. I was writing in my study, and felt restless and anxious, 'and thoughts of Kerstin without cause kept flashing across my 'mind. At last I could bear it no longer, and I went into the 'kitchen and asked, "Where is Kerstin?" "O," said her 'neighbour, "she has not been here for some time; she went '"out, saying she would go to the kiln and choke herself." I 'ran to the kiln and found Kerstin lying in the smoke senseless. 'She was carried into the house, and put in a bed like a piece 'of wood. Then, after a while, I called to her in a loud voice, '"Wake up, and arise in the name of Jesus Christ!" Imme-'diately she recovered, got up, and commenced to talk. Then 'I strengthened her with the Word of God, and gave her a 'good deal of Rhenish wine; after which she went about her 'duties as usual.'

Again he tells us 'there was a rumour spread about me in 'Holland, England, and elsewhere, in 1712-13, that I had 'driven out the Devil through a little hole in the window, who 'had come to me in the shape of an officer, and argued with 'me about the state of Sweden, and how the war would end. 'Perhaps it grew out of this true occurrence:—There was at 'Skara, in the parish of Henda, a woman who, for her terrible 'crimes, was to be executed. She would not confess, and, after 'a chaplain had laboured with her long and without effect, she

'was brought to me at Brunsbo under guard. I took her into 'my study, and there spoke to her the Word of God in the best 'way I could, and in the most moving manner; and at last 'brought her to confess all, and more than she was accused of, 'and to repent sincerely. I assured her, by virtue of my office, 'that she was pardoned, and on the following day she bravely 'met her fate. Glory to God alone!

'In the year 1699, when I was at Starbo, one of my 'servants had a dreadful pain in her elbow. It was much 'swollen and nothing we applied did it any good, and for days 'and nights she went about moaning without rest or sleep. At 'midnight she came to the room where I was lying asleep with 'my beloved wife, and prayed that I would for the sake of 'Christ take away her pain, or she must go and kill herself. I 'rose, touched her arm, and commanded the pain in the name 'of Jesus Christ to depart, and in a moment the one arm was 'well as the other. Glory to God alone!'

Svedberg was less a theologian than a zealous spiritual man of business. Merely speculative and verbal theology he abhorred as 'Devil Faith,' and thought 'a man might hold any quan-'tity of it, and yet it could not keep him from sinking into 'Hell.' Preaching and catechising, writing and printing were his passion, and he kept stirring up his Clergy to similar labours. Repose he knew not. 'Never,' he writes, 'was 'miser more covetous of money than I have been of time. I 'have never willingly wasted an hour, and when others have 'done so for me, great has been my indignation and pain.' Again, he says, 'A bishop has far more to do than sit in 'his Chapter, and be bowed to, and consecrate priests, preach 'funeral sermons for big fees, travel from house to house in 'pleasant weather, and look out fat places for his own chil-'dren and grandchildren.' We can well believe him when he 'tells us, 'My greatest difficulty, as bishop, has been to fill 'vacancies with able and faithful clergymen. In Sweden it has 'come to be thought that any young man, who has gone through

'the regular university course, is fit to minister for God, and 'that no bishop dare refuse him. I have suffered much because 'I would not promote to livings, at the desire of noblemen and 'ladies. To such an extent has this been the case, that scarcely 'a vacancy in my diocese has been filled up without drawing 'upon me the enmity of some lady or gentleman, count or 'countess, general or colonel, governor and I do not know of 'whom besides, because I would not do them a good turn by 'providing some minion with a place.' When he felt the claims of candidates so equally balanced that he could not decide, he drew lots after the manner of the Apostles.

In illustration of the scrupulous way in which he exercised his episcopal patronage, and at the same time, of his tact, take this anecdote: One day at Court, the Princess Ulrika Eleonora kindly enquired concerning the welfare of his wife and children. "I have a daughter here," he said, "and also "her husband, Jonas Unge. Will you graciously permit "them to come into your presence?" "Yes, willingly, by "all means," she replied. "What living has he?" she asked. "He is my assistant." "Assistant, do you say?" "Yes, "your Highness, he has the misforune to be my son-in-law, "for otherwise he should have had a living long ago, for he is "a learned, travelled and able man." She then asked if no suitable living in her gift was vacant, and Wanga was named. "Let him first preach before your Highness, and try his "quality," interposed Svedberg. This she allowed, and he got the living at Wanga, and the promise of a better as soon as a better became vacant.

His tithes he never exacted. What was brought he took thankfully, but would not go to law with defaulters. Yet he condemned none of his brother prelates who saw fit to act differently; but sometimes dryly remarked that he had abundantly seen the truth of an old saying, 'There is no end to 'the love of God and the greed of priests.'

'I have never refused or denied any one his right. I have

'willingly taken up the cause of the poor and oppressed. No 'one, however humble, has stood waiting at my door, but has 'been called in at once to my presence and got an answer, 'and his case discussed at the next Chapter. For these 'purposes the Most High has made us bishops, not to strut 'in our dignity, and have people bowing and curtseying to 'us; but to hear and assist every one to the full extent of our 'power.'

Svedberg had a reforming temper, which worked towards its ends unchecked by apathy, and invigorated by opposition. The care of the poor occupied much of his thought, and he strove hard to put down begging by regular and discriminating charity. He wished to reduce the number of Saints' days, which he denounced as mere excuses for idleness and drinking, and instead, to keep Sundays as Sabbaths. Public penance in church on the cutty-stool he 'abhorred—for it makes 'culprits shameless and hardened, instead of tender and truly 'repentant.'

The purity of the Swedish language was another of his concerns. It was, he thought, in a state of rapid corruption from the crude absorption of French words and phrases, against which practice he firmly set his face, and published a work on the subject entitled *Shibboleth*, which made much stir and provoked much contradiction. In 1722 he produced a Swedish grammar, the first, I believe, ever printed, and left in manuscript '*A complete Swedish Dictionary, every Swedish word in* '*which is extracted from the Holy Swedish Bible and books con-* '*temporaneous with it, and interpreted in Latin, and elaborated* '*with great care.*'

Next to churches, schools held a prominent place in his heart. To open new ones and extend and improve old ones was his constant effort. The common methods of teaching, he thought very bad, and as a step towards better ones, he published '*A* '*Book of Sentences for Grammar Schools, in which, in a light and* '*jovial manner, Latin, Greek and some Hebrew may be learnt.*'

The merciless use of the rod, which was worked like a flail in many of the schools, he tried to supersede by prizes. Writing to the King for money to purchase prizes, having himself given all he could spare, he says, 'And now a higher hand is wanted; 'not such a hand as I had to feel in my youth, when every-'thing I learnt was driven in posteriorly:' he seems never to have forgotten his own early school-days under drunken Ill-Peter's stick.

CHAPTER IV.

EMANUEL ABROAD AND THE BISHOP AT HOME.

EMANUEL'S education was meanwhile carried on at the University of Upsala. Of his thoughts and actions in these years of his youth, we can discover nothing. In 1709, at the age of twenty-one, he took the degree of Doctor of Philosophy.

The Latin dissertation which he wrote for this degree he printed, and dedicated to his father in some words of warm affection. It consisted of a selection of sentences from Seneca and Publius Syrus Mimus, used as texts for comments of his own on friendship, filial love and other virtues. At the same time he published, in a work of his father's, a Latin version of the twelfth chapter of Ecclesiastes.

It was then resolved that he should go abroad for a few years, as we learn from the following humble memorial addressed to the King:—

'Stockholm, 22 May, 1709.

'As I am minded to allow my son Emanuel Svedberg to 'travel in foreign lands for the sake of his studies, which he 'has hitherto diligently pursued at Upsala; so I make my 'most humble prayer to your Royal Majesty for permission.

'JESPER SVEDBERG.'

For some reason or other Emanuel did not leave Sweden until the following year. In a journal he gives this account of his first eventful voyage:—

'In the year 1710 I set out for Gottenburg, that I might 'be conveyed, by ship thence to London. On the voyage, my 'life was in danger four times: first on some shoals, towards

'which we were driven by a storm, until we were within a 'quarter of a mile from the raging breakers, and we thought 'we should all perish. Afterwards we narrowly escaped some 'Danish pirates under French colours; and the next evening 'we were fired into from a British ship, which mistook us for 'the same pirates, but without much damage. Lastly, in Lon-'don itself, I was exposed to a more serious danger. While we 'were entering the harbour, some of our countrymen came to 'us in a boat, and persuaded me to go with them into the city. 'Now it was known in London that an epidemic was raging 'in Sweden; therefore all who arrived from Sweden were 'forbidden to leave their ships for six weeks, or forty days; so 'I, having transgressed this law, was very near being hanged, 'and was only freed under the condition, that if any one 'attempted the same thing again, he should not escape the 'gallows.'

In London and Oxford he spent more than a year seeing every sight and man of note he could. In 1710 London was a city of 500,000 inhabitants, about equal to the Manchester or Glasgow of to-day. In that year St. Paul's Cathedral was completed, after being thirty-five years in building; and we can fancy young Svedberg wandering in its aisles, and meeting Wren, and perhaps uttering a few words of admiration in timid English. Addison and Steele were in those days busy with their '*Spectator*,' and he may have taken lessons in English out of its pages damp from the press. Swift was writing his weekly '*Examiner*' and serving his new friends, the Tories, against his old ones, the Whigs. Defoe was, also busy with politics arguing for the Hanoverian succession, and getting shut up in his prison for his pains. Pope was amazing the town with his '*Pastorals*,' his '*Essay on Criticism*,' and his '*Rape of the Lock*.' He was of the same age as Svedberg, and when he will again visit London in 1745, born anew and ready for a second life, Pope's fretful life on earth will have been run. Dr. Isaac Watts, in 1710, was preaching to large

audiences in an Independent Chapel in Mark Lane. Sacheverell, whose scurrilous mouth had been closed by the House of Lords, he could not have heard; but he might see his sermons burnt by the hangman in front of the Exchange, and the London mob testifying their admiration for the Church and Sacheverell in riot, drink and bonfires. Another sight, curious and memorable, he may have witnessed. Anne was Queen; and from Lichfield to London, a weary journey of one hundred and nineteen miles, came Mrs. Johnson with her son Samuel, a heavy child, thirty months old, sorely afflicted with the king's evil, to be touched by Anne for his cure. Years after the Doctor used to say he 'had a confused, but somewhat 'solemn recollection of the Queen, as a lady in diamonds and 'long black hood.' In the same year Handel came to London, a young man, and commenced his melodious English career.

Literature had not for Emanuel the same charm as science. Mathematics, astronomy, and mechanics were his chosen studies, and he eagerly sought the acquaintance of men, who were masters in them. *Models of machinery*, and copies of scientific works he drained his purse to purchase, and sent them home to Sweden.

He visited John Flamsteed, at the Greenwich Observatory. The Royal Society in 1710 moved from Gresham College to a house in Crane Court, off Fleet Street, 'in the 'middle of the town, and out of noise,' and there he would see Sir Isaac Newton, sitting president, in his seventieth year with Sir Hans Sloane as secretary, and surrounded by the *savans* of the time. In his visit to Oxford he met Edmund Halley, 'a 'man second only to Newton,' who was striving to discover a method of finding the longitude by the moon: a problem Emanuel himself will struggle with from time to time far into his old age.

Leaving England, in 1711, he sailed for Holland. At Utrecht he abode, while the Congress of Ambassadors from all the European Courts assembled to consummate that peace

which gave Spain to the Bourbons, and nullified Marlborough's victories. Through Brussels and Valenciennes he went to Paris, and in Paris and Versailles lived a year. Here he would see Louis XIV. taken to piety in the last years of his long life 'with his Missal and his Maintenon, looking back 'with just horror on Europe, four times set ablaze for the sake 'of one poor mortal in big perriwig, to no purpose.' In Paris he made the acquaintance of Pierre Varignon, a laborious student and mathematician, and at his house met the pleasant Fontenelle, the man of taste and wide general knowledge of science and literature. Voltaire, too he may have encountered, then a youth of twenty, and already known for his incisive tongue. Massillon, in the height of his glory, he would hear preach.

From Paris he went by coach to Hamburg, and thence to Pomerania, a German province on the Baltic, then subject to Sweden, a conquest of Gustavus Adolphus. There in the little sea-side university town of Griefsvalde he took up his abode, waiting until his father should find for him some work in Sweden,—'alternating mathematics with poetry in my 'studies,' as he states in one of his letters.

His father, meanwhile, was in the midst of trouble. Through life Svedberg suffered severely from fires, which are frequent in Sweden, owing to many of the houses being built of wood, which in winter is heated and dried with stoves to a high pitch of inflammability. In 1710, the city of Skara was burnt down, and the cathedral much injured. Now in 1712 his own house at Brunsbo is consumed, and all his furniture and writings perish. In a letter to the Princess Ulrika Eleonora, he deplores his 'sins which have moved God to such wrath,' but thanks Him because, he says, 'He yet maintains my courage.' He continues—'The fire broke out in my study, which was all 'ablaze when we got to it, with my library and manuscripts; 'but strange to say 'The Garden of Paradise,' by J. Arndt,* and

* John Arndt, a Lutheran divine, born 1555, died 1621. His works were once widely read and esteemed.

'my own '*Catechism*' were found in the ashes with only their 'covers singed. From this I conclude, that God does not disown 'my trifling labours, and I am encouraged to persevere in the 'use of those powers, which God has given me. Would that He 'had only allowed me to keep my little hand Bible, which I had 'carried for 44 years, and which I valued more than a hundred 'other volumes!' He says he feels much relieved in writing to her Highness about his mishap, and concludes—'I had pre-'pared a treatise on the Lion of the North, based on a dream 'which Councillor Schmalcalden had in 1526, when he saw in 'vision, all that has happened to our gracious King, and which 'promises good to all Christendom, and the conversion of all 'Turks, Jews and Pagans. If God give me life and grace, I 'shall sit down again and write about this vision.'

Not only his '*Catechism*' and Arndt's '*Garden of Paradise*' escaped the fire, but in the preface to the '*Catechism*' he says—'There was also found among the ashes my portrait on a 'copper-plate uninjured, though somewhat darkened by smoke; 'yet, in a room close by, a copper kettle, full of water, was 'melted.'

Special subscriptions were commanded for the rebuilding of Brunsbo, but all was not done that Svedberg required. We therefore find him addressing the following characteristic letter to the Government, in the name of Charles XII., who was then an exile in Turkey—

'Ranaker, 11th March, 1712.

'Most Mighty King, Most Gracious Lord,—My dispo-'sition, thank God, has ever been far from selfish, and for this 'cause God has most richly blest me. By His help, I have 'been able, without assistance from others, to spend large 'sums in printing expensive books for the service of God's 'Church, and the edification of many souls. Were I now to 'continue this expenditure, when misfortune and misery cry 'aloud, and all bear sympathy with me, and desire my rescue, 'and were I to keep resolute silence I should give myself up

'to despair, and yield my people to wretchedness. To do so 'would neither be pleasing to God, nor agreeable to a father's 'heart; I am therefore bound to complain, and bring my 'necessities before those, who are placed by a merciful God in 'such positions, that by virtue of their office, they are bound 'to succour those who are in distress, and who cannot there-'fore allow me or mine to go to ruin.

'Your Royal Highness gives proof of your sovereign grace 'and tenderness in ordering special subscriptions to be made 'for the complete restoration of the episcopal palace; but I, 'my wife and children, oh! most gracious King, are going 'about little short of naked; neither have I a single book, 'which my office demands.

'When the house is ready, there will be fixtures to be 'thought of: chests, cupboards, tables, table-cloths, beds, bed-'linen, bed-curtains, dishes, plates and various other things, 'required in such an establishment.

'I have, O King, two young sons, who have been brought 'up for your Majesty's service. One of twenty-four years 'of age is now in England pursuing his studies, another of 'seventeen is in Pomerania with the army. I must not see 'them want.

'I have, as said, spent large sums in my country's service 'in writing and printing many books, and many of them have 'been lost in the fire. The second volume of my sermons, 'the printing of which was nearly complete, is burned to the 'extent of thirty sheets, but as the larger part is saved, these 'thirty sheets will have to be printed over again.

'JESPER SVEDBERG.'

The palace was rebuilt the same year in stone, and much more magnificently. Over the door he inscribed, 'Therefore 'now let it please Thee to bless the house of Thy servant, that 'it may continue for ever before Thee; for Thou, O Lord God, 'hast spoken it, and with Thy blessing let the house of Thy 'servant be blessed for ever.' 2 Samuel vii. 29.

About the origin of this fire he gives a strange story—'One summer day when coming out of Asaka Church, I saw 'a crowd in the corner of the church-yard. When we got home 'I asked my man what was the matter. "O," said he, "it was '"a man possessed with the Devil, and when he saw you coming '"out of church he cried, 'You grey-headed old fellow with the '"short hair, you took a steak out of me, but I'll serve you out '"yet!"' I found out afterwards, that he had kept company with 'the female sinner, that I had brought to repentance at Brunsbo 'before her execution, and that he came along with her on that 'occasion, but was unable to approach any nearer my house 'than the gate. When she came out from me, he had no more 'power over her, and from that hour he cursed and hated me. 'His revenge was probably gratified in God granting him power, 'as in the case of Job, to destroy Brunsbo by fire in February, '1712, with all my property. The fire broke out at midnight 'in my study, in the very place where the woman sinner was 'converted: but he did not gain much thereby. God granted 'unto me, as unto Job, twice as much as before, and a far 'handsomer and more convenient mansion.'

As time went on, he began to grow anxious concerning Emanuel's settlement in life, and again he applies to the King.

'Brunsbo, 21 October, 1714.

'Most Mighty King, Most Gracious Lord,— . . . I also 'have a son, Emanuel Svedberg, who, after having graduated 'at Upsala, has been for four years pursuing his studies in 'England, Holland, and France, and is now staying, I believe, 'at Rostock, or Griefsvalde. In mathematics and mechanics 'he may, with God's help, be useful to your Majesty, either 'at the Academy, or elsewhere.

'For the rest, I will most humbly assure you, that by the 'grace of God, I shall so do my duty in proposing people for 'appointments, that you shall have no reason to regret your 'gracious assent.

'JESPER SVEDBERG.'

Apparently no answer was given to this; for within five weeks after he repeats his request.

'Brunsbo, 25 November, 1714.

'Most Mighty and Gracious King,—In my last humble 'memorial I mentioned, that I have a son, Emanuel, who has 'been for four years abroad in England, Holland and France, 'and is now living at Griefsvalde. He has made good use of 'his time, is master of the requisite languages, and is expert 'in mathematics and mechanics. If your Royal Majesty has 'need of such a one, I assure you he will give you satisfaction.

'JESPER SVEDBERG.'

Of Emanuel at Griefsvalde we learn some things from a letter, undated, addressed by him to Eric Benzelius, who had married his eldest sister, Anna.

'Honoured and Dear Brother,—It is some time since I 'had the pleasure of writing to you. I do not suppose my 'silence has given rise to any anxiety; as it was caused partly 'by negligence, and partly because I have not had any op- 'portunities of writing. The same reasons have likewise 'prevented me from giving my dear parents any news about 'myself. . . .

'Towards the end of my stay in Paris, I went to see 'everything in it, that could be seen. I also took my com- 'panions to those friends, to whom you so kindly introduced 'me, and they shewed us every politeness for your sake, as 'they retain an incredible esteem and affection for you. As 'soon as Father Quien heard your name, he placed the whole 'of his library at our service, and was at a loss to know how 'to show us sufficient attention. The same was the case with 'Father Le Long, who has a History of Literature on hand. 'It would be to them a heart-felt delight to have you amongst 'them.

'I am very glad, that I have come to a place where I have 'leisure to arrange my works and ideas, which until now have 'been in disorder, and scattered here and there on scraps

'of paper. I have now begun this labour, and shall soon 'complete it. I have promised my dear father to publish a ''*Specimen Academicam*,' for which I shall select some inven- 'tions I have in mechanics. Moreover, I have the following 'mechanical contrivances.

'1. The construction of a sort of ship, in which a man can 'go below the surface of the sea, and do great damage to the 'fleet of an enemy.

'2. A new form of syphon, by which a large quantity of 'water may be raised from any river to more lofty situations 'in a short time.

'3. On lifting weights by water, by means of this syphon, 'with greater ease than by the mechanical powers.

'4. On constructing sluices in places, where there is no fall 'of water, by means of which large ships, with their cargoes, 'may be raised to any height within an hour or two.

'5. A machine, driven by fire, for pumping water, and 'lifting at forges, where the water has no fall.

'6. A bridge, which can be opened and shut.

'7. New machines for condensing and exhausting air by 'means of water. Also a new pump, acting by water and 'mercury, without any syphon, and which has many advan- 'tages over the common kind.

'8. A new construction of air-guns, by which a thousand 'balls may be discharged through one tube, in one moment.

'9. A universal musical instrument, by means of which the 'most inexperienced musician can execute all the kinds of mo- 'dulations, which are found in notation.

'10. *Schiographia universalis*, or a mechanical method of 'delineating houses of every kind, and on any surface, by means 'of fire.

'11. An aquatic clock, in which water replaces the index, 'and by its course shows the motion of the planets, and produces 'other curious effects.

'12. Likewise, a mechanical chariot containing all kinds

'of tools, which are set in action by the movement of the 'horses.

'A flying chariot, or the possibility of floating in the air and 'moving through it.

'13. A method of discovering the desires and affections of 'the minds of men by analysis.

'14. And on new methods of making chords and their 'properties.

'These are my mechanical inventions, which were scattered 'among my papers, but now they are set in order, so that when 'a chance occurs, they may be published. I have likewise 'furnished the whole of them with algebraic and numeral cal-'culations, whence I have deduced the proportions, motion, 'times, and all the properties, which they ought to possess. 'Moreover, I have some papers on the analytical sciences, 'and astronomy, which require their own place and time. 'O, how greatly I desire, my dearest brother, to submit all these 'matters to your inspection, and to lay them before Professor 'Elfvius, but as I cannot show you the actual machines, I will 'at least send you the drawings of them, on which I am occupied 'daily.

'A person has called on me to collect my poems in a volume. 'They are merely fables, similar to those of Ovid, under cover 'of which I have concealed all the events which have taken 'place in Europe during the last fourteen or fifteen years, so 'that I have been able to sport freely with grave affairs, and 'play with the heroes and great men of our country. In the 'meantime, however, I feel some shame in speaking of so many 'plans whilst as yet I have done nothing. The cause is my 'travels and their hindrances.

'I have a great desire to return to Sweden, and take in 'hand all Polhem's inventions for the purpose of delineating 'and describing them, and confirming them by physics, me-'chanics, hydrostatics and hydraulics, as well as by the 'algebraic calculus: and by this means commence a Swedish

'Society for the pursuit of the Mathematical Sciences, for 'which we have an excellent foundation in Polhem's inventions. 'I wish also that mine could serve the same end.

'As to my theory concerning the Method of Finding the 'Longitude, it too is on scraps of paper. I was able to give 'only a few hints concerning it in Paris, where our friends 'wished to see it, and to know how it could be practised; but 'I did not wish them to know all, and so lose any reward I 'might obtain by my invention. . . .

'Your most affectionate,

'EMANUEL SVEDBERG.

'*P.S.* A thousand remembrances to my sister Anna. I 'hope she is not alarmed at the approach of the Russians. I 'have a great longing to see my little brother Eric again (his 'nephew), perhaps he will be able to make a triangle, or to 'draw for me when I give him a little ruler. Vale.'

In another letter to Benzelius, repeating his desire for the formation of a mathematical society, and sending him 'a plan 'for an air pump worked by water,' he writes—

'Griefsvalde, 4 April, 1715.

'I am relieving these mathematical studies with poetry. I 'have published one or two pieces, and I have in the press 'some fables, like those of Ovid, under which the deeds of 'some kings and great people are hidden.

'As to literary ability, nothing worthy of much notice is 'to be found in Griefsvalde, which is, excuse the expression, 'a very paltry academy. Papke is the professor of mathe-'matics, and is better fitted for anything than that science.

'I should have liked to meet Leibnitz, who is at pre-'sent in Vienna. Wolf's '*Cursus Mathematicus*,' translated into 'Latin, should be in Sweden; it is a very useful and clearly-'written book.

'I am exceedingly glad to hear that Professor Upmark 'and sister Eva Svede, are united *in thalamo et lecto*. I 'wish them every joy. I had intended to write a *carmen*

'*nuptiale* over them; but as it is now too late, it must be a '*carmen geniale.*

'Salute sister Anna a thousand times, and if you write, I 'shall expect a short account of my little brother Eric.'

His small volume of Latin prose fables he published at Griefsvalde, in 1715, entitled '*Camena Borea, cum heroum et* '*heroidum factis ludens, sive Fabellæ Ovidianis similes.*' Also an oration, fervent with patriotism, on the return of Charles XII. from Turkey, under the following circumstances.

Charles had invaded Russia, and like Napoleon a century later, found its deserts and climate worse foes than armies. He laid siege to Pultowa, where the Russians had collected large stores, and Peter the Great advanced to its relief with 70,000 men. On the 8th of July, 1709, Charles and Peter fought a battle before Pultowa, which ended in the complete defeat of the Swedes. Charles fled to Turkey, and placed himself under the protection of Sultan Achmet III., who generously assigned him a pension and the town of Bender, on the Dneister, as a residence.

In this weary exile 'the Lion of the North' spent five years. His army, with which he had done deeds which justly filled the world with amazement, was annihilated by famine, slaughter and captivity. Few of his soldiers ever returned to Sweden. His continental provinces were absorbed into the dominions of his enemies, and his country left without commerce, money, or credit. Shut up in Bender, many of his subjects, whose prudence was more than their loyalty, were not unwilling, that he should be kept there perpetually, and out of the way of mischief.

But Charles 'ended this obstinate torpor at last; broke 'out of Turkish Bender, or Demotica. With a groom or two, 'through desolate steppes and mountain wildernesses, through 'crowded dangerous cities he rode without pause, forward, 'ever forward in darkest incognito, the indefatigable man;— 'and finally on Old Hallowmas Eve (22nd—11th November,

'1714), far in the night, a horseman, with two others still 'following him, travel splashed, and white with snow, drew 'bridle at the gate of Stralsund; and to the surprise of the 'Swedish sentinel there, demanded instant admission to the 'Governor. The Governor, at first a little surly of humour, 'saw gradually how it was; sprang out of bed, and embraced 'the knees of the snowy man; Stralsund in general sprang 'out of bed, and illuminated itself, that same Hallow-Eve:— 'and in brief, Charles XII., after five years of eclipse, has 're-appeared upon the stage of things; and menaces the 'world, in his old fashion, from that City.'*

Stralsund was the only place in Pomerania left to the Swedes by their enemies. Well fortified, almost surrounded by lake and sea, it was supposed inaccessible, and well suited for a centre of aggression. Here Charles found a Swedish garrison of 9,000 men, and he instantly commenced operations against Prussia, Denmark, Saxony and Russia, in the hope of retrieving his disasters; but after obtaining a few advantages, his foes closed him up in Stralsund, and besieged him by sea and land. Griefsvalde was only fifteen miles from Stralsund, and as the country grew hot with armies, young Svedberg deemed it prudent to be off; he therefore, in the Spring of 1715, got on board a small vessel, crossed the Baltic, and reached home safely.

Svedberg was glad to see his son again; but was troubled that he should now be twenty-seven, and yet have nothing to do. King Charles had a world in arms against him at Stralsund; yet he might spare a thought for 'my son Emanuel.' He thinks there can be no harm in trying, and to Lord Lieutenant Pfiff, who is with Charles in his German fortress, he addresses a letter, in which occurs this passage—

'Brunsbo, 12 July, 1715.

'May it please your Excellency,—My son Emanuel, after

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* Carlyle's '*Frederick the Great*,' vol. i. page 426.

'five years' foreign travel, has at length returned home. I 'hope he may be found available for some Academy. He is 'accomplished in Oriental languages, as well as European, 'but especially he is an adept in poetry and mathematics. 'He intends to build himself an Observatory on Kinnakulla, 'which is not far from Skara, where he will try to find out a 'method for ascertaining the longitude at sea. For some 'means, by which this may be done, many potentates have 'offered large sums of money to the discoverer. If there 'should be an opening at an Academy here in Sweden, will 'your Excellency be so kind as advance him to fill it? With 'God's help, he will honour his place.

'JESPER SVEDBERG.'

The Bishop, in the Spring of the same year, had addressed another request to the King, praying that his sons, and two of his sons-in-law, in one body, might be ennobled. Here is his petition—

'Brunsbo, 9 February, 1715.

'Most Mighty King, Most Gracious Lord,—It has pleased 'God to allot me seven children, for whose well-being I am 'bound to care. Of these, three are sons,—the eldest seeks to 'render himself completely accomplished for the service of 'your royal Majesty and our fatherland, by courses of study,— 'the second (Eliezer) does so likewise in business connected 'with mining, and the third (Jesper) also, by service for two 'years in your Majesty's army in Pomerania, but now by a 'voyage to the far Indies, or as it is called, New Sweden. 'The daughters have all entered into matrimony with honour- 'able persons; two are married to men in the priestly estate, 'one (Anna) to the Librarian of your Majesty's Academy 'in Upsala, Eric Benzelius,* and the other (Catherina) to a 'pastor, here in West Gothland, Jonas Unge: of the other 'two, one (Margaretta) is married to Lundstedt, the Master

* Afterwards Archbishop of Upsala.

'of the Horse in your Majesty's Life Guards, and the other '(Hedwig) to Lars Benzelstierna, the Master of the Mines in 'East and West Bergslagen.

'For these I make bold in all humility to solicit, that it 'may please your royal Majesty to grant me the favour, that 'others of my brothers in office have experienced: namely, to 'promote to the rank and place of nobles my afore-named 'sons and my two last-named sons-in-law, the Master of the 'Horse, Lundstedt and the Master of the Mines, Benzelstierna. 'It will be an encouragement to them still further, in humble 'submission, to make themselves worthy of the grace of your 'royal Majesty and the service of their country, and to me, 'your Majesty's loyal subject, your favour will be peculiarly 'agreeable.

'JESPER SVEDBERG.'

Nothing at the time came of these petitions, but Svedberg was not discouraged. He will renew them, and have them answered.

In the course of other matter we find him writing—'I 'have kept my sons to that profession to which God has given 'them inclination and liking. I have not brought up one to 'the clerical office, although many parents do this incon-'siderately, and in a manner not justifiable, by which the 'Christian Church and Priesthood suffer not a little, and are 'brought into contempt.'

Emanuel meanwhile collected the poems he had written during his travels, and published them at Skara in a volume entitled '*Ludus Heliconius sive Carmina Miscellanea, quæ variis 'in locis cecinit Emanuel Svedberg.*' Like most Latin verses, written by moderns, little more can be said of them than that they are proofs of their author's facile command of a dead language. The poems are chiefly praises of love, sometimes erotic, of friendship and of patriotism. One of the poems, and the best in the collection, has been translated by Mr. Francis Barham, of Bath. It commemorates a victory gained by peasants, led

on by Steinbock, over a Danish army, which had made a descent on the Swedish coast during Charles's exile in Turkey. He thus addresses the absent King:—

'Ah, soon return,—oh, monarch of our love!
'Oh, Sun of Sweden, waste not all thy light
'To illume the crescent of the Ottomans:
'Thine absence we bewail, wandering in glooms
'Of midnight sorrow—save that these bright stars,
'That lead us on to victory, still console
'Thy people's hearts, and bid them not despair.'

And thus Steinbock:—

'Steinbock! thy red right hand
'Hath smitten down the spoiler; and in thee
'Another Charles we honour,—and rejoice
'To hail thee, hero of thy grateful country.
'Chief of our gallant chiefs—
'Too gallant for a song so weak as mine—
'Oh! could their names enshrined in monuments
'Appear, how would the eyes of Sweden kindle
'To read them. Coronets of gold for thee,
'Were all too little recompence; hereafter,
'A crown of stars is all thine own. The foe
'Lies broken by thy force and heroism;
'Numerous as Denmark's sands they came—how few
'Returned—their princes and their soldiery
'Repulsed with scorn, while shuddering horror hung
'Upon their flight.'

And so forth. He never writes nonsense, or rises above fair common-place. If it be admitted that he had some poetic feeling, it must be confessed that he was wholly wanting in the power of its expression by those terse and graphic phrases in which alone poetic thought becomes poetry.

Emanuel's chief friend and correspondent was his brother-in-law Eric Benzelius. With him he discussed all the mechanical and scientific projects with which his mind was teeming. A Swedish Mathematical Society, with a professor of mechanics, a secretary and other officers, was one of his schemes. Another was an observatory, where he might work out a method of finding the longitude at sea, and win some of the rewards promised to any discoverer. The English Parliament in 1704 had offered £10,000, £15,000 and £20,000 respectively, for a ready method

by which the longitude could be determined within sixty, forty and thirty miles. He also worked hard in commencing the manufacture of salt in Sweden, and thought, that 'it would be 'of more importance to the country than the whole of its iron 'trade, and that the money sent out of Sweden for salt would 'be kept at home.' In Westergyllen he spied some white clay, which he writes to Benzelius, 'I suspect is the same as is used in 'Holland and England for making tobacco pipes and crockery,' and prays 'to be informed by Dr. Bromell, or Dr. Roberg, 'What kind of clay the English and Dutch use, and how they 'bake tobacco pipes in the sun and oven? If the clay I have 'found is of the right kind it will be worth many thousand rix 'dollars: but silence about it.'

At the end of 1715 Stralsund was taken, and on the 20th of December, King Charles escaped in a small bark with oars and sails, amidst the fire of guns, which killed two men by his side, and shattered the boat's mast. Picked up by a Swedish vessel he was landed in his own country, and at once began to make fresh efforts for the prosecution of war.

CHAPTER V.

CHARLES XII. AND SWEDENBORG.

In 1716, Emanuel started a periodical work, in Swedish, entitled '*Dædalus Hyperboreus*,' a record of the new *flights* of mechanical and mathematical genius in Sweden. It did not pay; it appeared irregularly, and ceased altogether in 1718, having only reached a sixth number. Yet it was useful to its editor, for it advertised his powers, and introduced him to men of kindred tastes, and especially to Christopher Polhem, an engineer, who has been called the Scandinavian Archimedes.

Again we find Bishop Svedberg pleading, that his sons be ennobled.

'Wennesborg, 23 April, 1716.

'Most Mighty King, Most Gracious Lord,—I am desirous 'to help my children forward as far as I can in your royal 'Majesty's service. My son Emanuel is of Polhem's mind, 'and has travelled in foreign parts for four years, and has 'given proofs of his powers in print (see the '*Dædalus Hyper-*' '*boreus*'), which are in the Crown Prince's hands. My next 'son, Eliezer, is engaged in mining, and my third, Jesper, 'is a sailor, and is now in the Indies. My son-in-law, 'Lars Benzelstierna, is a master of the mines, and Andreas 'Lundstedt, another, is Master of the Horse in your Majesty's 'Life Guards. These, I beseech most humbly, that your 'royal Majesty may, of your grace, be pleased to exalt to the 'rank and privilege of Nobles, whereby they will be greatly 'encouraged in your Majesty's service.

'Jesper Svedberg.'

Towards the close of 1716, Polhem invited Emanuel to go with him to Lund and see King Charles, who never went near Stockholm from the day he left it in 1700, not caring to enter his capital otherwise than a victor. Charles received him kindly, perceived his abilities, and gave him the choice of three places: that of Assessor in the College of Mines was selected. The warrant ran as follows—

'Lund, 19 December, 1716.

'Charles, &c., to the College of Mines, &c.—In our plea-'sure we have thought fit to appoint Emanuel Svedberg as 'Extraordinary Assessor in the College of Mines, in order 'that he may co-operate with Polhem, the Councillor of Com-'merce, in his affairs and inventions. It is our pleasure hereby 'to let you know the same, with our gracious order, that you 'allow him to enjoy a seat and voice in the College whenever 'he is able to be present, and especially when any business 'connected with mechanics is under discussion.

'With God's blessing, 'CAROLUS.'

The intercouse between Charles XII. and Emanuel became very intimate, and happily he has left us some account of it*—

* Communicated by Swedenborg to M. Nordberg as 'worthy of trans-'mission to posterity,' and printed by him in his '*History of Charles XII.*' A German version of Nordberg's History in two sumptuous folios, published at Hamburg in 1742–46, is the only copy of the work I have been able to find in the British Museum. (1861). Swedenborg mentions to Nordberg 'I have 'already touched upon this subject in the fourth part of my '*Miscellanea*,' 'whence M. Wolf has obtained what he has said in his '*Elementa Matheseos* ''*Universæ*,'* relative to this new calculus.' In the '*Gentleman's Magazine*' for September, 1754, is printed an account of Swedenborg's intercourse with Charles XII., with several trifling variations from the above, and without any information as to its derivation, and just as if it were a contribution from Swedenborg himself. At the end the editor writes—'We should esteem 'it a great favour if this ingenious gentleman would communicate a copy of 'his Swedish Majesty's scheme for some future Magazine.' That Swedenborg ever saw the '*Gentleman's Magazine*' is doubtful, but at any rate he does not appear to have complied with the editor's request.

* Christ. Wolf's '*Elementa Matheseos Universæ*,' Tom. 1, p. 21, Genevæ, 1743. The passage is as follows: 'Et Carolus XII., Rex Sueciæ, calculum 'Sexagenarium excogitavit, referente Emanuele Swedenborgio, novis charac-'teribus et numeris, novisque denominationibus adinventis.'

'In 1716, when M. Polhem received the King's orders to 'repair to Lund, he engaged me to go with him. Having 'been presented to his Majesty, he often did us the honour of 'conversing with us on the different branches of mathematics, 'and particularly on mechanics, the mode of calculating forces 'and other problems in mixed mathematics. He seemed to 'take great pleasure in these conversations and often put 'questions, as if he wished some easy information, but we 'soon found he knew more than we had thought, which put 'us on our guard when advancing any doubtful opinion lest 'he should detect its fallacy. The conversation at one time 'turning on analytic and algebraic calculations and the *regula* '*falsi*, he desired us to give him a few examples, which we 'did, proposing such as made it necessary, in order to proceed 'agreeably to rule, to use signs or symbols as well as equa-'tions; but the King did not require them, and after a few 'minutes' reflection, he told us, without any other aid than his 'own superior genius, in what way our examples might be 'solved, which we always found to agree perfectly with our 'calculations. I confess, that I have never been able to 'understand, how, by mere reasoning, and without the aid 'of algebra, he was able to solve problems of this kind. It 'seemed, indeed, that the King was not sorry to display before 'a competent judge like M. Polhem a penetration and a power 'of reasoning, equal to those of the ablest mathematicians.

'I will now relate to you, as I am peculiarly able to do, 'what arose from this learned amusement. Conversing one 'day about arithmetic, his Majesty observed that the denary 'arithmetic, in universal use, was most probably derived from 'the original method of counting on the fingers practised by 'illiterate people of old, who when they had run through the 'fingers of both hands, repeated the process over and over 'again, keeping a tally of tens, and when figures were invented 'this mode of numerating by tens was preserved and brought 'down to the present day. The King was of opinion, that

'had such not been the origin of our mode of counting, a 'much better method might have been devised; the number '10 being a very inconvenient one, as it can be divided by 'no numbers except 5 and 2 without breaking into fractions; 'besides, as it contains neither the square, nor the cube, nor 'the fourth power of any number, it interposes perpetual 'difficulties in the way of easy calculation: whereas, had the 'periodic number been 8 or 16, great facilities would have 'resulted, the first being a cube number, of which the root or 'prime is 2, and the second a biquadrate number, of which 'the root or prime is also 2; consequently, either of these 'numbers as a basal number would prove highly useful in 'calculating money or measures, as by them the complexity of 'fractions would be, in a great measure, avoided. Having 'represented to him, that this could not be done unless we 'invented new figures, to which also new names must be 'given, as otherwise, great confusion would arise: he desired 'us to produce an example.

'We chose the number 8, which is of the cube 2. We 'also invented new figures, to which we gave new names, and 'worked out the method, applying it to weights and measures 'and cubic calculations. Our essay we presented to the King, 'who was pleased with it; but he evidently desired something 'more extended and less easy, in order that there might be 'something on which to display his great penetration. For 'this purpose he made choice of 64, which is the prime number '2 involved to the sixth power; but we objected, that it was far 'too high a number; and consequently, very inconvenient, that 'if we were obliged to reckon up to 64 (inventing new single 'figures from 10 to 63 inclusive) before recommencing (repre-'senting 64 by the figures 10), and upon reaching 64 times 64 'or 4096, only three figures would have to be used (4096 being 'represented by the figures 100), the difficulties would be such 'that the scheme would be little short of impossible. However, 'the more we urged these and other difficulties, the more was he

'determined to work out this idea, and to prove to us how easily 'and quickly it might be done, he said he would do it himself. 'To our amazement he sent us next morning the method fully 'developed. He had invented 64 new figures, divided into 8 'classes, and each class with its own style of symbol. Upon a 'closer inspection I found, that these symbols were composed of 'the initial and final letters of his own name, in a manner at 'once so clear and exact, that when the first 8 numbers were 'known, all the rest up to 64 were learnt with ease; for the 'first 8 were so simple and well contrived, that they served as 'a key to the remaining sevens, to which they stood as heads.

'It was to me that the King committed this plan in his 'own handwriting (which I still preserve), that I might frame 'from it a table shewing the differences between it and the 'common mode of reckoning, both as to names and figures.

'The King had also added to his plan an example in 'multiplication, and an example in division: two operations, 'in which I had contemplated much difficulty. As it was my 'place to perfect the method, I examined it thoroughly, and 'tried to make it yet more convenient and easy of application. 'My attempts, however, were in vain, and I question whether 'the greatest mathematicians would have succeeded.

'What I chiefly admired was the King's ingenuity, shewn 'in the invention of the figures and the names, and the ease 'with which the signs could be varied *ad infinitum*. I was 'also greatly struck with his example in multiplication; and 'when I consider the short time in which he wrought out the 'scheme, I cannot but regard him as endowed with faculties 'much above those of other men.

'From this cause I have been led to believe, that in all his 'other actions he was guided by a deeper wisdom than ap- 'parently belonged to him. Certain it is, that he thought it 'beneath him to assume the air of a learned man by affecting 'an imposing exterior.

'He said to me one day that "He who has made no pro-

'"gress in mathematics does not deserve to be considered '"a rational man:" a sentiment truly worthy of a King! 'Accordingly, he especially patronized mathematicians, and 'had it pleased Providence to allow him to rule Sweden in 'peace, he would have raised literature and science to higher 'perfection than they have ever attained, or perhaps ever 'will attain in Sweden. His example would have stimulated 'his people, who would have striven with noble emulation to 'win the praise of an accomplished prince, always ready to 'bestow on merit its due reward.'

As to the works King Charles set him to do, he writes—

'At the same time several projects of great utility were 'laid before the King, and he directed me to assist Polhem in 'their execution. Amongst them was the dock at Carlscrona 'which we blasted out of the granite rock, for laying down 'the keels of ships; and as there is no ebb and flow in the 'Baltic it is one of the most important works in Europe: also, 'the making of sluices between Lake Wener and Gottenburg, 'in the midst of the rapids and cataracts near Trolhälta, a 'work which would have been the admiration of the world if 'it had been completed: to say nothing of many other equally 'useful projects.'

Charles was so pleased with his two engineers, that to seal their partnership he advised Polhem to give Emanuel one of his daughters in marriage. This Polhem was very willing to do, and Emanuel very willing to have done; for living in Polhem's house, he had become enamoured of his second daughter, Emerentia, a girl of fourteen. Unhappily, she did not care for Emanuel, and would not allow herself to be betrothed. Her father, however, caused a written agreement to be drawn up, promising her to him at some future day. The document, as an obedient child, Emerentia signed; but her heart being elsewhere, she took to sighs and sadness. Her brother, moved by her misery, stole the agreement from Emanuel's desk, who soon missing it, as he was used to read

it often, besought Polhem to replace it with a new one; but fully discovering the state of Emerentia's affections, he at once relinquished her hand, and left her father's house.

In 1717, Emanuel published at Stockholm a pamphlet entitled '*Instruction concerning the Manufacture of Tin Plate at Stjernsund, and its use.*'

It would appear from the following letter addressed to the King, that the Bishop and son had united in a mining speculation.

'Brunsbo, 2 November, 1717.

'*A humble expression of gratitude, and petition for future favours.*

'My son, Emanuel Svedberg, for whose advancement to an honourable office I give humblest thanks, has sent in a humble petition that I, together with Madame Maria Christina Bonde (wife of the General) have leave and opportunity given to establish a copper-mine here, in West Gothland, on the General's lady's estate of Fremstad, in the district of Skaraborg, and the parish of Vista. The Secretary Cederholm has knowledge of the circumstances.

'JESPER SVEDBERG.'

In December, 1717, Bishop Svedberg went to Lund to see Charles XII. He was very kindly received by the King, who welcomed him with "Well Bishop, you are not changed since "I saw you last, only you have grown very gray." He was invited to dinner, and observed 'that the King ate very quickly, 'and gulped down water upon everything, though it were ever 'so fat.' The King had Svedberg's health drunk in tumblers of Spanish wine; whereon his Majesty grew still more gracious, and Svedberg more out-spoken. On the following Sunday he preached before the King and his courtiers one of his plain sermons on the desecration of Fast Days, and prayed, that his Majesty might be delivered from Rehoboam's advisers. 'In 'the evening,' he writes, 'I was taken into the King's 'own chamber, and there Prince Frederick pleaded, that I

'might retain a coachman; but the King answered not a word. 'Then spoke I boldly of the cruel grievances of the Clergy, 'and how a Bishop, who may walk abreast of a Governor, is 'not allowed a coachman, whilst a Governor drives to Church 'with a coachman and two tall footmen behind; whilst I, a 'Bishop, have to travel, and make visitations without any one 'to drive or serve: but to this also the King answered not a 'word.' Charles stopped the torrent of complaints by speaking of the Swedish language, and praising Svedberg's efforts to restore and preserve its purity. "Do they speak Swedish in "France?" asked the King. "No," said Svedberg. "Then, "why should we speak French?" he rejoined. He then inquired if there were any foreign words in the Swedish Bible, and Svedberg said there was a few, and took out his pocket Bible to show them, telling the King that he never entered the pulpit without that Bible, and always carried it about when on duty even as a soldier did his sword, and "whoever finds "me without it may knock me down!" Charles some days afterwards met him and said "Show me your Bible." "I have "not got it," said he. "Then I will knock you down." "But," said Svedberg, "I am not now on duty." A pamphlet by one Hjarne he found on the King's table, written against his '*Shib-* '*boleth*', and ridiculing his enthusiasm for pure Swedish, which worried him very much, and he would have liked to have it suppressed; but had to content himself with Charles's approval and sympathy.

Concerning this we find Emanuel writing to Benzelius—

'Brunsbo, 14 January, 1718.

'My dear father has not yet returned; he is expected to-day 'or to-morrow, when we shall hear a budget of news. He has 'been well received by his Majesty, and dined three times at 'his table, he preached before him on the second Sunday in 'Advent, and conversed with him several times. He also 'preached in Malmo, where the people almost tore the Church 'in sunder to hear him. On his return to Lund, he talked with

'the King, and received orders to argue his '*Shibboleth*'; many 'persons opposed it, nevertheless it took place, but the result I 'do not know. The King lent my father his copy of Hjarne's 'slanderous pamphlet. What must we do with this Hjarne? 'Is it to be borne, that he should have the impudence to make 'such a personal attack upon him! If he had supported his 'case with facts and arguments, all well; but he only riots in 'abuse and mere assertions.'

Charles XII., after his escape from Stralsund, left his German provinces to their fate, and made war on Norway. In 1716 he advanced as far as Christiana, but was compelled to retreat and renew his plans. In 1718, he resolved to lay siege to Frederickshall, an important Norwegian fortress, and called Emanuel's engineering skill to his assistance. On carriages of his own invention he wheeled 'two galleys, five large 'boats and a sloop,' overland from Stromstadt to Idorfjol, a distance of fourteen miles. Under cover of these vessels, the King was enabled to transport on pontoons heavy artillery under the walls of Frederickshall. In a letter to Benzelius at this time, he says—

'Wennersborg, 14 September, 1718.

'I found his Majesty very gracious to me, more so than I 'could expect, which is a good omen for the future. Count 'Mornir also shewed me all the favour I could possibly desire. 'Every day I laid mathematical subjects before his Majesty, 'who allowed everything to please him. When the eclipse 'took place, I had his Majesty out to see it, and we reasoned 'much thereupon. He again spoke of my '*Dædalus*,' and re-'marked on my not continuing the work, to which I pleaded 'want of money; this he does not like to hear of, so I hope 'to have some assistance shortly. With respect to brother 'Esberg (his nephew), I shall endeavour to find him employ-'ment on the sluice works. I wish my little brother (his 'nephew Eric) was grown up. I think I am already in a 'condition to begin sluice work for myself, and when I have

'my own command, I shall be able to serve both of them. 'My pay on the sluice works at present is only three silver 'dollars a day; I hope soon to have more.'

The King wished to take him with him to Frederickshall, about which he exclaims to Benzelius—"God be thanked! "I have escaped the campaign in Norway, and that very "narrowly, nor should I have been so fortunate, had I not "used some little management."

Charles had worn out his people's patience with his fruitless and wasteful wars, and was nearing the very verge of even their superstitious loyalty. War, in company with him was no pastime, for in all hardship and danger he was foremost, and expected those, who formed his staff to imitate him. In this Norwegian siege soldiers dropped dead at their posts, and the army was nearly frozen to death. But the conduct of Charles shamed all discontent into silence. He slept in the open air on a truss of straw or a plank, and fasted, and worked night and day, as if his body existed outside the common laws of Nature. All the endurance, the vigour and the daring of Sparta seemed revived in him.

His last day in this world had however come. On the night of the 11th of December, 1718, he went out to inspect the progress of the trenches. Not finding the parallels so far advanced as he expected, he was much displeased. M. Megret, a French engineer, who conducted the siege, assured him that the place would be taken in eight days. "We shall see," he said, and proceeded in his survey. Stopping at an angle of the entrenchments, he kneeled down, rested his elbow on the parapet, and there, with his body exposed to the fire of the besieged, he remained watching his men working in the trenches by star-light. In this position, he was struck on the forehead by a cannon-ball, his hand clutched his sword, and with a deep sigh he fell dead on the parapet. His attendants rushed forward, lifted his body, and Megret exclaimed, "There, the play is over; let us begone."

Thus died Charles XII. in his 37th year, the last of the Swedish Kings and the most thorough warrior, perhaps, earth has ever known. Dead to men, we have not done with him; ere long we shall meet him again in this book.

CHAPTER VI.

BUSINESS AND SPECULATIONS OF SWEDENBORG.

Ulrika Eleonora, sister to Charles XII., succeeded to the throne, but soon after resigned the crown to her husband, Frederick, Landgrave of Hesse Cassel. Shortly after her accession, in 1719, she complied with Bishop Svedberg's pertinacious prayer, and ennobled his sons. On this occasion Emanuel's surname was altered from Svedberg to Swedenborg. As is well known, the Swedish Diet, or Parliament consists of four houses: the nobles, the clergy, the burghers, and the peasants or landholders, who are not nobles. The house of nobles is composed of upwards of two thousand heads of noble families, and it was into this crowd that Emanuel was elevated, but was thereby created, neither Count, nor Baron, as some persist in calling him.

Sweden had suffered so cruelly from the despotic rule of Charles XII., that the Diet resolved to put some effective checks on the kingly power. To this Bishop Svedberg was warmly opposed. He thought, that absolute power belonged to the King by Divine right, and he saw many administrative advantages in the King's will being supreme: one had only to gain access to the King and hear his Yea or Nay, instead of running from office to office, and enduring delay after delay, when the least matter required attention or execution; he therefore vehemently denounced any change, saying in the Diet, that "No King was read of in Scripture with the limited "power, you would give the Queen, and I abhor the ambition "of men, who aspire to be Kings of Kings." His opposition was construed into selfishness; Kings and Queens had proved

very beneficial to him, and it was no more than natural that he should favour their extreme power. More virulent insinuations were made, in reply to which he closed one of his speeches before the Diet in these words—"I have gathered "my gray hairs in honour, and in honour I shall carry them "to the grave. As long as the 17th and 27th Psalms are in "the Psalter, no one, however mighty he may fancy himself, "can harm a hair of my head. This campaign against me did "not commence yesterday, or the day before, but thirty years "ago, and spite of all enmity, I have risen to where I now "sit. I know, that my Angel will receive command from God "to prepare a crown for me, when the hour of my departure "for the Kingdom of Heaven comes. Meantime, here I sit in "my place of honour, fearless, and full of joy and praise."

The royal power was circumscribed. Although Bishop Svedberg enjoyed much court favour, he had no high opinion of Ulrika Eleonora, whom he thought 'a great hypocrite,' and her consort Frederick 'good for little.' With both he used great freedom. To King Frederick he said one day, "Your "Majesty must not take it ungraciously, if I tell you what "people say about you." "Not at all. What do they say?" "That your Majesty gives away too much money." "That "may be true;" said the King, "but they should remember, "that if I give away one Swedish ducat, I receive 14,000 ducats "a year from my own Hesse Cassel—But what more do they "say?" "They say your Majesty very seldom visits your "Council." "Ah, that is true, and not to be wondered at; for "there I find I have sixteen tutors, every one more impatient "than another, to instruct and govern me."

Sometimes he ventured too far in his freedom, and in 1720 he provoked the Queen to write him a sharp letter threatening him with her displeasure, if he sent her 'any more of his indecent 'and uncivil epistles, in disregard of that reverence which was 'due from a subject.'

The King and Queen visited Bishop Svedberg in the Autumn

of 1722 at Brunsbo, and spent some days with him, filling his palace with their retinue. 'At their departure,' he writes, 'they gave me one hundred ducats, a coronation medal of pure 'gold weighing thirty-nine ducats, and my wife a silver salver 'and ewer weighing about forty-five ounces, and ten ducats for 'gilding.'

The wife here mentioned was his third. His second, Sara Bergia, died at Skara on the 3rd of March, 1720, and before the year was out, on Christmas-day, he married Christina Arhusia, the daughter of John Arhusius, the Dean of Fahlun. Concerning this third marriage in his sixty-seventh year he makes this note—

'My dear wife, Sara Svedberg, died in the year 1720, to 'my great grief and loss. My circumstances, and my extensive 'household required a faithful companion, whom God gave me 'in Christina Arhusia. May God bless us both in the name of 'Jesus. Amen!'

In 1718 Emanuel issued three pamphlets written in Swedish.

'1. *Attempts to find the Longitude by means of the 'Moon, set forth for the judgment of the Learned. Upsala.*'

In a letter to Benzelius he proposes translating this 'into 'Latin for foreign circulation, and dedicating it to Edmund 'Halley, at Oxford, who has likewise done something in the 'same way.'

'2. *The Art of Rules, in ten parts. Upsala.*'

This was an introduction to Algebra: a continuation of the treatise, containing the first account given in Sweden of the differential and integral calculus, was handed about in manuscript, but never printed.

'3. *On the Motion and Position of the Earth and the 'Planets: in which are some conclusive proofs, that the 'Earth's course decreases in rapidity, being now slower 'than heretofore; making winter nights and summer days 'longer than they used to be. Skara. Dedicated to Prince 'Frederick*, 10 *December*, 1718.'

In 1719 he published other three.

'1. *On the Level of the Sea and the great Tides of the Ancient World, from Proofs in Sweden. Upsala. Dedicated to Queen Ulrika Eleonora on her coronation day.*'

'2. *Information about Docks, Sluices and Salt Works. Stockholm.*'

'3. *A Proposal for the Division of Money and Measures, so as to facilitate Calculation, and avoid Fractions. Stockholm.*'

Benzelius advised him to relinquish his last scheme for a new system of money and measures as impracticable, to which, in a letter, he replies—

'It is a little discouraging to be dissuaded thus. For myself, I desire all possible novelties, aye, a novelty for every day in the year, provided the world will be pleased with them. In every age there is an abundance of persons, who follow the beaten tract, and remain in the old way; but perhaps there are only from six to ten in a century, who bring forward new things, founded in argument and reason.'

In another letter he answers Benzelius, who advances the notion, that the Sun is the abode of the damned—

'Stockholm, 26 November, 1719.

'I think exactly the opposite. It ought rather to be the abode of the blest. The following are my reasons—

'1. The Sun is the centre of our planetary system, and the motion and subsistence of everything in the solar vortex has its source from the Sun.—2. The firmament and heaven of the Planets are towards the Sun—upwards in the solar vortex is towards the Sun, downwards is away from the Sun, towards the end of the solar vortex, or the Tartarian regions.—3. Light and splendour are in the Sun, and darkness and its horrors are where the Sun is far off and dim.—4. But the main reason appears to be, that the most exceedingly subtle aura, and the minimal element exist in the Sun. The nearer the Sun, the finer are the elements. In the Sun

'itself their fineness is probably so great, that the particles are 'almost devoid of composition, and put off the name of Matter, 'as well as form, weight and many other qualities, which com- 'pound particles possess; it would therefore seem likely, that 'in the Sun—the finest sphere—would be the finest being—a 'God, an Angel—a something, which as it is not material, 'must be most eminent. Like seeks like, and the finer does 'not unite with grosser. For these reasons, I rather incline 'to believe, (though I willingly leave the point to your judg- 'ment) that God has His seat in the Sun, as the Bible says.

'It would be absurd to imagine, that the Sun's heat is used 'to torment the bodies of the damned. In the nature of 'things, there is no pain without destruction. When fire burns 'our flesh, it dissolves and destroys the flesh; and with its 'destruction ends the possibility of sensation, and therefore, 'of pain.

'I hope no evil sense may be put upon these reasonings 'of mine. The Word of God is the only foundation for 'philosophy.'

In these words we see the germs of some thoughts, which he afterwards developed in volumes.

At this time he was neither happy in his home, nor satisfied with his work, or prospects in life. To Benzelius he writes—

'Among all my relations I know of no one, who has wished 'me, and still wishes me, so well as yourself. If I can in any 'way shew my gratitude, it shall not be wanting. Brother '(in-law) Unge likes nobody; at least, he has estranged my 'dear father and mother's affections from me now for four 'years. However, it will not benefit himself.'

He feels he is not appreciated—

'Stockholm, 1 December, 1719.

'Should I be able to collect the necessary means, I have 'made up my mind to go abroad, and seek my fortune in 'mining. He must indeed be a fool, who is loose and 'irresolute, who sees his place abroad, yet remains in obscurity,

'and wretchedness at home, where the furies, Envy and 'Pluto, have taken up their abode, and dispose of all rewards, 'where all the trouble I have taken is awarded with such 'shabbiness!

'Before my time of departure arrives, I only desire quiet-'ness, and perhaps I may find a corner of retreat in Starbo 'or Skinsburg. All will depend on a respite of four or five 'years; yet I clearly see that long plans are like long roofs, 'apt to tumble in; for man proposes; but God disposes. I 'have however always thought that a man should know what 'he is aiming at, and ever have a clear design for life and 'business before him.'

Again—

'I have taken a little leisure this summer to put a few 'things on paper, which *I think will be my last productions;* 'for speculations and inventions like mine find no patronage, 'nor bread in Sweden, and are considered by a number of 'political blockheads as a sort of school-boy exercise, which 'ought to stand quite in the back ground, while their finesse 'and intrigues step forward.'

These melancholy humours were dissipated by a tour of fifteen months on the Continent, commencing in the Spring of 1721. He took with him, as a companion, John Hessel, a physician, and a large bundle of manuscript, which, as soon as he arrrived at Amsterdam, he put to press.

In May he addressed a letter to Jacob a Melle, a *savan* of Lubeck, describing some marine deposits in Sweden, and the retreat of the Baltic, by which towns were left high and dry, which once stood on the sea shore. Some tracts of land, formed of sand, pebbles and shells, he concludes were once the bed of the ocean. Hills and valleys, he thinks, were formed by the strong currents of the ancient seas. The enormous water-worn boulders scattered over the soil of many Swedish provinces, he takes to be evidences of the immense force of the currents in that sea. Modern geologists, granting

the water, maintain that its currents were unequal to the carriage of these erratic boulders, and that they must have been floated from cliffs and hill-sides attached to icebergs, and dropped irregularly as the ice dissolved.

He concludes—

'It is most pleasant to search out the causes of things, 'and to listen to those, who have the genius to penetrate the 'secrets of Nature, and the industry to evolve the Ancient 'from the Modern World.'

The letter was printed in the '*Acta Literaria Sueciæ*,' a repository of literary and scientific papers, edited by some Swedish virtuosos, to which Swedenborg contributed. Towards the end of 1721 he published in Latin, at Amsterdam, the following pamphlets:—

'1. *Specimens of a Work on the Principles of Natural 'Philosophy, comprising New Attempts to explain the 'Phenomena of Chemistry and Physics by Geometry.*'

'2. *New Observations and Discoveries respecting Iron 'and Fire, and particularly respecting the Elemental 'Nature of Fire: together with a New Construction of 'Stoves.*'

'3. *A New Method of Finding the Longitudes of 'Places on Land or at Sea by Lunar Observations.*'

'4. *A New Mechanical Plan of Constructing Docks 'and Dykes.*'

'5. *A Mode of Discovering the Powers of Vessels by 'the Application of Mechanical Principles.*'

The treatise on Chemistry is accurately entitled '*Specimens:*' it is composed of chapters taken from a complete manuscript work, which at this day rests in the library of the Royal Academy of Sciences in Stockholm. The '*Specimens*' commence with Part VIII. and continues to Part XIV., where an article on Colours intervenes, and then Part XXV. concludes the whole, with the promise that the rest will be published 'God willing, at another opportunity.'

A schoolmaster was once asked, "Why are cream and "sugar put into tea?" and he answered, "To render the "acute angles of the tea more obtuse." His reply involves and illustrates Swedenborg's theory of Chemistry.

His doctrine was, that the invisible atoms, with which the chemist deals are geometrical forms, and that chemical phenomena are to be explained by geometrical laws. 'For,' he asks, 'what are Physics and Chemistry? What is their 'nature, if not a peculiar mechanism? What is there in 'Nature, which is not geometrical? What is the variety of 'experiments in Chemistry, but a variety of position, figure, 'weight and motion in particles?'

He continues—'The reader will be equally astonished with 'myself, that the knowledge of invisibles has remained hidden 'from the learned world up to the present time, when so many 'experiments respecting them are on record. If we look to 'Physics, we shall find, that it abounds in experiments and 'discoveries. More light has been shed upon Physics in the 'way of experiment during the last century, than in any 'previous age: indeed, so far as facts are concerned, Physics 'have reached a meridian degree of brightness. If we consider 'Chemistry, with what experiments is it not enriched! So 'greatly has it exercised the industry of the learned, that we 'possess thousands of guides towards penetrating its secrets. 'If Geometry, to what a height has it not been carried by the 'men of science of our time! It seems indeed to have scaled 'the sacred hill, and, for all human purposes, to have attained 'the utmost perfection.

'Since then we have several thousand experiments indi- 'cating the nature of the various metals, salts and elements, 'and since these bodies consist of groups of particles, varying 'in their shapes and positions in a certain geometrical arrange- 'ment; therefore we have every reason to conclude, that the 'law of their structure may now be demonstrated.'

In illustration of his theory he adduces many experiments

taken from Boyle, Boerhaave, and others, and some original; and by a free use of diagrams makes himself clearly understood. The experiments in these times would be considered absurdly crude, and imperfect; but the pith and merit of the '*Specimens*' lies in its theory of the geometrical forms of atoms: and the century of research, which has followed Swedenborg, has done much to sustain, and justify his speculation.

He only cursorily states his doctrine of colour in the '*Specimens*,' but it should be here noted; for he held it throughout his life, and freely applied its analogies in spiritual regions. Colour he attributes to the forms of the particles of bodies on which light falls, and by which it is absorbed, reflected and refracted in modes as infinite as there are shades of colour.

'The *New Observations and Discoveries respecting Iron* '*and Fire*' are mainly technical, 'from actual data, collected 'from the workmen at a large iron furnace.' Than the '*Elemental Nature of Fire*,' he says, 'no question can be more 'embarrassing. The mechanism of fire, the forms of its 'particles, and its theory have produced the most bewildering 'speculation.' His own notion is, 'that the particles of fire 'are bullular, most elastic, and exquisitely mobile.'

The '*New Method of Finding the Longitude of Places, on* '*Land, or at Sea, by Lunar Observations*,' is a Latin version of his Swedish pamphlet of 1718. The plan was to deduce the longitude from the apparent position of the moon if in a line, or at some angle with at least two visible fixed stars, whose exact angular distances from the Moon for that moment, as seen from some fixed place (as Greenwich or Paris) were marked in an astronomical Almanack or 'Ephemeris,' the difference between the registered and observed distances being cleared of paralax and refraction, and reduced to degrees and minutes, and thence to miles east or west, gave the longitude of the place of observation, or its distance east or west from such fixed point or meridian. This method was adopted

with success by some mariners, until Harrison's chronometers smoothed away most of the difficulties.

Swedenborg's visit to Amsterdam was prompted by the desire to bring his pamphlets under the notice of the learned men of Europe, and at the same time to avail himself of the services of Dutch printers and engravers in their production. The printer, Joannem Oosterwyk, whom he employed served him very badly; his typographical errata are shamefully numerous.

Boerhaave was in 1721 at the height of his fame, and lecturing as professor of chemistry and botany at the University of Leyden. To him Swedenborg would, there is little question, present his packet of printed observation and speculation, and have some generous discussion on matters of profound interest to both.

From Amsterdam, Swedenborg set out for Leipsic through Liège, Aix-la-Chapelle, and Cologne, visiting the mines and smelting works, which lay in his route. From Liège, 29 November, 1721, he sent home a paper, '*New Rules for Maintaining Heat in Rooms*,' which was printed in the '*Acta Literaria Sveciæ*.' In it he maintains, that wooden houses are warmer than stone ones, and brick than stone, if well built; and advises that where warmth is desired, brick or stone walls should be lined with wainscot, or hung with tapestry.

At Leipsic in 1722, he published in three parts, '*Miscellaneous Observations*,' dedicated to Count Gustavus Bonde, President of the Royal Metallic College of Sweden; and in the same year at Schiffbeck, near Hamburg, a fourth part, dedicated to the Duke of Brunswick: all copiously illustrated with engravings.

The '*Observations*' are gossip on a few out of the many scientific plans and fancies seething in his brain. We find in them remarks on the marine origin of some Swedish mountains; proofs, that what is now dry land was once sea bottom, from fossils found by him and Dr. Hessel at Aix-la-

Chapelle—on the world at one time being a vast globe of water—on the origin, temperature and saline components of hot springs—on vitrification or the change of particles into glass—on the decomposition of stones by air and moisture—on the entrance and egress of liquids, 'as for example water and 'fire,' into and from hard bodies—on stoves, fire-places, and wind and draught furnaces—on the cure of smoky chimneys—on an air-pump worked by mercury—on cheap methods of salt-making—on a new mode of weighing metals—on the glass of Archimedes—on an instrument for discovering the proportions of mixed metals mechanically without any calculation—on the impossibility of transmuting metals, especially into gold—on the reasons why the blood circulates through the capillaries more easily than through the arteries—that particles are geometrical forms, and chemistry and organization are to be explained on geometrical principles—that there is no central fire in the earth, *et cetera.*

The fourth part of the '*Observations*' gives an account of 'the new system of Notation, based on the number 64, invented 'by Charles XII., of glorious memory,' and of the minerals, iron and stalactites of Baumann's Caverns. The dedication to Ludwig Rudolph, Duke of Brunswick and Luneburg, is after the extravagant fashion of the time—which to us, irreverent moderns, looks like quizzing, elegantly done: it runs thus—

'Most Serene Prince,—The following pages are too unim-'portant to constitute a worthy offering to your Highness, at 'whose feet the great works of the masters of learning are 'deserving to be laid, but as small things frequently afford 'pleasure to illustrious men, and as your Highness is aware 'that victims of slender value were presented at the altars of 'the gods, and, that a little frankincense was offered in pro-'pitiation to these divinities; so I also, encouraged by such 'great precedents, am not without hope, that these few pages, 'which I have ventured to dedicate to your most Serene

'Highness, and to place upon your altar, may meet with a 'gracious reception, were it for no other reason, than that in 'part I present you with your own, with a record derived from 'the Baumann's Cavern, to which my access was your own 'most gracious permission. Still the greatest reliance that I 'have in supplicating your favour, is in the knowledge, that 'you are as illustrious in spirit as in descent, as distinguished 'in mind as in renown, and, that the world accords to your 'personal virtues the same free honour as to the extended 'sway and imperial diadem of the Cæsars.

'If the offering I bring is small, my veneration at least is 'greater than my offering—nay, so great, that I desire nothing 'more ardently, than to be permitted to be,

'Most Serene Prince,

'Your most humble and devoted Servant,

'EMANUEL SWEDENBORG.'

Duke Rudolph was, if not quite a demigod, at least, an excellent Prince, and took Swedenborg under his patronage, and became very serviceable to him, as we shall see.

The German printers served Swedenborg even worse than the Dutch. The '*Miscellanea Observata*,' are riddled with *errata*, and critics, too lazy to do anything else, detected them. Indeed, so many were these blunders, that at the head of a long list of alterations and omissions, he says, 'As innumerable 'typographical errors have crept in, owing to the negligence 'of the person appointed to revise the press, the work scarcely 'admits of correction; the reader would therefore do well to 'throw it aside; as a revised edition will shortly be published.' A second edition never appeared.

At Midsummer, 1722, Swedenborg and Dr. Hessel returned home, after an absence of about fifteen months.

CHAPTER VII.

TWELVE YEARS OF BUSINESS AND SILENCE.

A TREATISE '*On the Depreciation, and Rise of the Swedish 'Currency*,' published anonymously at Stockholm in 1722, terminated Swedenborg's desultory pamphleteering, and during twelve years, from 1722 to 1734, he printed nothing.

Looking over the packet of pamphlets and of letters he has produced, we discern in them a man eager to know and quick to apprehend, a ready learner; but not one who absorbs knowledge implicitly, and sits down satisfied; but who tests and questions it, and who would fain carry out every truth to new issues, and be an enlarger and discoverer of knowledge. Though speculative, his speculations have all an end towards practice, with many adventurous notions he is yet so prosaic and shrewd, that you would never call him romantic. His tastes and pursuits are various, but they all open into the mechanical plane. Religion is no more in his thoughts. He has left the Angels of his childhood, not in contempt, but forgetfulness, having other business on hand. Of reverence he has plainly, little, of self-satisfaction, much; fully assured of his own worth, we feel, that he felt himself peer to any man.

It would seem that in 1722, he came for the first time into the full pay and exercise of his Assessorship. We must now picture Swedenborg during twelve years to come, from his thirty-fourth to his forty-sixth year, as an industrious official through the day, and giving his leisure hours to study, and the composition of three great folios: one, a laborious description

of the mode in which matter was created, and two, on the processes by which iron and copper were led out of ore into human service. Of this long stretch in his life we have little more to say. As to who were his companions, and what were his enjoyments there is no record known: quite likely, none ever made.

In 1724 he was offered the Professorship of Mathematics in the University of Upsala, which he declined. We may learn his reason perhaps in this piece taken from one of his letters to Benzelius—

'I wonder at Messieurs the mathematicians having lost all 'heart and spirit to realize that fine design of yours for an 'astronomical observatory. It is the fatality of mathema- 'ticians to abide in theory. I have often thought it would be 'a capital thing, if to each ten mathematicians one good practical 'man were added, to lead them to market: he would be of 'more use and mark than all the ten.'

Bishop Svedberg was meanwhile busy as ever. The Swedish Church was then, as now, dead in formalism. A few earnest Pietists, chiefly among the laity, sought to diffuse a Divine influence, which had stirred in their hearts, by meetings for prayer and preaching, held at their own houses. As Methodism in England aroused the jealousy and opposition of the Clergy, so did Pietism in Sweden. The offices of religion were held by Swedish and English Priests, in common with Popish, to be exclusively their business; and it was sacrilege for vulgar hands to meddle therewith.

Svedberg had a kindly feeling towards Pietism. When a young man abroad, his heart yearned towards the German Pietists, and throughout life he had been charged with Pietistic sympathies.

The conduct of the Swedish Pietists was warmly discussed in the Diet. It chanced on one occasion that Svedberg had spread before him on a table in the Diet some sheets of a Swedish

translation of Scriver's '*Treasure for Souls*.'* These sheets one Dr. Edzberg spied, and rising in his place he charged Svedberg with complicity in Pietistic heresy; for, said he, 'Is he 'not preparing to circulate a book, which is steeped in the 'very spirit of Pietism?' 'Yet,' writes Svedberg, 'this same 'good Doctor daily attested his orthodoxy by getting drunk; 'and pleaded as an excuse, that aching teeth required free 'libations of *aqua vitæ*.'

That he might speak from experience Svedberg attended a conventicle of Pietists, and the same day rose in the Diet and said—

'There has been a great deal spoken here in derision and 'aversion concerning these assemblies of Pietists. I am now 'the only clergyman present, and therefore must speak. I 'have to-day been to a meeting of Pietists, and I only wish 'that every master in Sweden held such meetings under his 'roof.'

Against the opinion of the Pietists, that an unconverted Priest was unfit to minister in sacred things, he protested—

'It was a very dangerous doctrine. An anxious man sends 'for a clergyman, and is by him absolved from his sins, but

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* Christian Scriver, whose '*Treasure for Souls*' Svedberg esteemed 'more 'than all gold and silver,' was born at Rostock in 1629, became pastor of the Church of St. James in Magdeburg in 1667, and court preacher at Quedlinburg in 1690, where in 1693 he died. Scriver, as a preacher, had an amazing reputation, and his writings were devoured wherever the German language was read. Spener, a chief among the Pietists, said—'In Scriver I am sensible 'of a much larger measure of grace, than has been allotted to myself.' Another admirer says of him—'Scriver evinces a profound piety, conscious 'at every moment, and in every place of being encompassed, upheld, and 'cherished by God. Scriver is always before God, in God, and with God. 'His life was a life in God. As he could not but eat and drink, so he could 'not but pray.' Scriver's writings are now forgotten, except by a few curious readers. One of his works, '*Gotthold's Emblems, or invisible things under-'stood by things that are made*,' was translated from the twenty-eighth German edition, by the Rev. Robert Menzies, of Hoddam, and published in Edinburgh in 1857. Anyone who wishes to know the kind of literature, in which Bishop Svedberg luxuriated, will find a good specimen in '*Gotthold's Emblems*.'

'afterwards he falls into doubt as to whether his absolution is 'worth anything; since he fancies, the minister is unconverted; 'but as a ducat loses nothing of its value though tendered by 'an unclean hand, so absolution is not affected by the character 'of the administrator.'

Whilst defending the Pietists, he would not be ranked with them—

'I have never taken to reading Pietist books, for which I 'had no taste, nor have I had anything to do with Pietists; but 'a very great deal too much with numerous Impietists. Would 'to God we were all true Pietists after the pattern of St. Paul 'and St. Peter!'

To Sweden's great misfortune the Clergy triumphed. The Pietists were condemned, and the Diet passed a law forbidding all attempts at public worship outside the established Church. This done the Priesthood at once relapsed into sleep with security.

Jesper Swedenborg, the Bishop's youngest son, had turned sailor, and after being abroad for several years, returned to Stockholm in 1724. His father troubled, that he should have reached thirty without any fixed purpose in life, writes to him as follows—

'Brunsbo, 20th April, 1724.

'I forgot to mention my dear wife's will. (His second wife, 'their step-mother, who died in 1720). She had resolved, that 'at her death Emanuel should inherit her property at Starbo. 'When I saw her dying, I reminded her of this. She then 'repeated her resolve; whereon I prayed her not to exclude 'my other children. She answered, "They may have equal '"shares, but Emanuel shall be sole owner of Starbo, provided '"he buy the others out." Of this I have given him an 'assurance for your sakes.

'You may thank God, that you will have a good round sum. 'Had I so chosen, none of you, but I alone, according to law,

'should have inherited her property; but I wished you well, 'and what is more, I paid claims to the amount of 6,000 dalers 'on the estate, and will pay any more which may come due, 'as Emanuel can tell you.

'This, you, and not I, ought to have done; but I am father, 'and you children, and I am ever thinking of your welfare. 'Let me now see you agree as brothers, and may I never hear 'of want of unity among you, that my overflowing kindness 'may not come to sorrow.

'See that you find some occupation where you are. It is 'no use being in Sweden to fritter away your best days in 'idleness. You write well, you reckon well, and *thank God* '*you are not married. See that you get a good wife, and some-* '*thing with her.* Pray God to lead you in His holy way.

'Your kind father,

'JESPER SVEDBERG.'

Jesper married in 1728, and through his family the name of Swedenborg is perpetuated to this day. Whether his wife had as much 'with her,' besides goodness, as his father enjoined, we are not informed. Albrecht, it will be remembered, died in boyhood—Eliezer married in 1710, and died in 1711 without issue—and Emanuel lived to the end, a bachelor.

Swedenborg did not live a bachelor without remonstrance. When in his forty-second year, we find his brother-in-law, the Reverend Jonas Unge, addressing to him these words of warning and encouragement—

'Wanga, 18 May, 1729.

'Now finally I shall give you something to think about. 'Why do you allow all good opportunities of marrying to slip 'past you? Major Otter is betrothed to Thamen's elder 'daughter; but after all his younger daughter is by far the better 'and prettier of the two. Now, my beloved brother, will you not 'take measures accordingly? I have no reason to believe, but 'that Thamen will approve of you. The money with each, 'I believe, will be considerable, so that my brother could not

'possibly have a better partner in all Sweden. In God's 'name, make up a good resolution, and trust the issue to His 'gracious providence. Time does not allow long deliberations, 'and there is danger in delay.

'My wife desires her best salutations.

'I am, my dear brother, your obedient servant,

'JONAS UNGE.'

What was Swedenborg's reply to this remonstrance we do not know; neither do we know his reasons for his confirmed celibacy. After the custom of unmarried men in the upper ranks of life in Sweden, and especially Stockholm, he kept a Mistress;* and she, assisted by his absorption in business and study, may have conspired to keep him unwedded.

In 1729 the Academy of Sciences in Stockholm elected Swedenborg a member.

Fire pursued Bishop Svedberg to the end of his life; again in 1730 was his palace burnt down; and being an old man of 77, his nerves were so shaken, that he could no more write with a steady hand, and his health, which had always been excellent began to decline, and his memory to grow feeble.

* See '*New Jerusalem Magazine*,' vol. i., page 263. London, 1790.

CHAPTER VIII.

TRAVELLING AND PRINTING IN GERMANY.

HAVING completed the great work, which he had been writing for so many years, Swedenborg set out for Leipsic on the 10th of May, 1733, to have it printed. He has left a meagre itinerary of his route, from which we shall read a few passages.

First he made a short German tour, in company with Count Frederick Gyllenborg and a few other friends. They landed at Stralsund, and there surveyed the traces of the great siege of 1715. After visiting Griefsvalde, they went on to Berlin, where they spent a few days.

Berlin was beginning to rise into high rank among European capitals under the shrewdly eccentric power of Prussia's rude King, Frederick William, the hard father of Frederick the Great, who at that time was a young man of twenty-two, just released from prison and a paternal sentence of death, to be forced into a marriage of state convenience.

Berlin charmed Swedenborg. 'The royal palace,' he writes, 'is very magnificent, in size and height surpassing the palaces 'of many kings. The houses of the citizens are numerous, and 'built like those of Italy and Paris. Outside old Berlin a new 'city is springing up, under the direction of the King. Its 'best street, you would imagine to consist of the houses of 'Nobles; whereas in them dwell artizans, who would elsewhere 'inhabit small houses and huts. The eye is delighted, the 'mind exhilarated by the wonderful uniformity and contiguity 'of all the houses. It may be said, that many thousands of 'men live in one house, and under one roof.

'The city is very populous, dense crowds walk the streets, 'and multitudes assemble in the courts, and public places. 'Manufactures flourish, as many skilled workmen have fled 'from persecution in France, and have settled here.'

Frederick William's tall soldiers did not pass unnoticed. 'If they could fight to the same perfection as they go through 'their drill, Prussia might conquer Europe; but ——. Their 'dress is admirable and magnificent, it allows full freedom of 'motion and makes a fine show; yet beneath all this military 'splendour, the parsimony of the King is evident.'*

In the royal library he found a large number of books, but chiefly old ones, not much in request, a collection made on the principle of getting a great bulk of literature for a little money.

From Berlin he went to Dresden, and on the way, 'read 'the treatise of Pluto on the ship-worms of Friesland and 'Northland.

'*June* 7.—I came to Dresden having been on my journey 'from Stockholm twenty-eight days; but if the twelve days, 'on which I rested be subtracted, the journey would only 'consist of sixteen days.'

Dresden he went over as he did Berlin, and makes a catalogue of its remarkable sights.

'*June* 14*th to* 19*th*.—I read over my '*Principia*,' and 'made corrections.

'*June* 21.—This day I went to the chapel royal of the 'Duke of Saxony, to see the sacred service performed accord- 'ing to the rites of the Roman Catholic Church. Everything 'was employed that could captivate and delight the senses; 'there were all kinds of musical instruments, and also eunuchs, 'whose voice imitated that of virgins,—nothing was wanting 'to delight the sense of hearing; the fragrance, that proceeded 'from the incense, carried about by boys, was most grateful to 'the smell, and our eyes were charmed with pictures, hung

* '*Itinerarium*.' *Tubingen*, 1810.

'round the building, and with the magnificent dresses of the 'priests, who, not unlike harlequins, went gesticulating about. 'All things appear to breathe solemnity and sanctity, and at 'the least sound of a bell, all fall on their knees. The whole 'service is performed in Latin, which strikes with awe the 'common people. The worship of the Roman Catholic Church 'seems contrived to blandish and intoxicate the senses.

'*July* 10.—At Mr. Secretary Ruger's I saw the '*Cosmo-*''*logiam Generalem*' of John Christian Wolf, who has 'endeavoured to establish the nature of elements from merely 'metaphysical principles, which is based upon a very sound 'foundation.'

This meeting with Wolf had in it much pleasantness. He found, that his thoughts and Wolf's had been running in the same channels: and to generous thinkers, not burning with a selfish lust of originality, such coincidence is full with the joy of sympathy.

'Illustrious Wolf was recognized, at that time, as the 'second greater Leibnitz, and head philosopher of Nature, who 'by "mathematical method" had as it were taken Nature in 'the fact, and illuminated everything, so that whosoever ran 'might read,—which all manner of people then tried to do, 'but have now quite ceased trying by the Wolf method.'*

From Dresden he went to Prague where he arrived

'*July* 23.—I walked through the city, and across the 'bridge over the Moldau, which is supported on eighteen 'arches, and on which there are many images, and at each 'end a turret, in which are still to be seen the balls, which the 'Swedes fired into them in 1648. I went to the cathedral 'church of St. Vita, where I saw the sepulchre of Martin 'Sobieslav, on each side of which there is a silver altar, 'and above each a heart made of pure gold. Around the 'altars are sacrificial gifts, in great number, of silver hearts,

* Carlyle's '*Frederick the Great*,' vol. i., page 622.

'feet, and hair, and many others. . . . I also went to see the 'whole city, which is of considerable size, and saw the place 'where women used to fight their husbands. . . . . I 'visited the church of St. Nicholas belonging to the Jesuits, 'who possess many churches and splendid buildings. There 'are in the city above one hundred churches and fifty monas-'teries; the city contains eighty thousand inhabitants. The 'Jews' quarter has everything in it dirty and filthy. . . I saw 'the church, in which wood is preserved, said to have been 'brought by the Devil from Rome. Statues abound in the 'streets and squares.'

From Prague he made a tour among the mines of Bohemia, and, being deeply concerned in mining affairs, he records many observations in his '*Itinerary*:' these, except to a metallurgist, have little interest.

To Dresden he returned on the 25th of August, and on the 2nd of September set out for Leipsic, arriving there on the 4th. To the final preparation of his work for the press he now bestowed his time, and his '*Itinerary*' concludes with this entry—

'*5th October.*—The printing of the '*Principia*' is begun, 'and six sheets this week are printed. The gods bless it! 'The Leipsic fair this day commenced.'

The supervision of the printing of his great work the '*Opera* '*Philosophica et Mineralia*,' and the execution of its numerous engraved illustrations occupied the last months of 1733 and the first of 1734. At the same time stimulated by the confirmation of his mechanical philosophy in the newly-discovered writings of Wolf, he wrote a short work on '*The Infinite*.'

At the beginning of 1734 both works were published conjointly at Leipsic and Dresden.

Swedenborg now turned homewards through Hesse-Cassel, inspecting its mines on the way. The great attraction in Hesse-Cassel however, was Philosopher Wolf. Wolf had been driven from his professorship in the University of Halle by the terrors of Frederick William of Prussia, and had found

refuge and favour at the hands of the Landgrave of Hesse-Cassel, who appointed him professor of mathematics and philosophy at the University of Marburg. Here Swedenborg made acquaintance with the great man, and chatted, and settled, and re-settled the origin of the universe by 'mathe-'matical method' to their perfect satisfaction.

Persecuted by King Frederick William, it was some consolation to Wolf to find an ardent admirer in Prince Frederick. Frederick had Wolf's Latin writings translated, that he might study them; and writing to Voltaire, at Cirey, from Berlin, 8th August, 1736, he recommends Wolf to his notice as 'the 'most celebrated Philosopher of our days, who, for having 'carried light into the darkest places of metaphysics, is cruelly 'accused of irreligion and atheism. Such is the destiny of 'our great men; their superior genius exposes them to the 'poisoned arrows of calumny and envy.'

Voltaire's answer to this is worth quoting—

'Cirey, 26 August, 1736.

'I cannot sufficiently thank your Royal Highness for the 'gift of that little book about Monsieur Wolf. I respect 'metaphysical ideas, rays of lightning they are, in the midst 'of deep night. More, I think, is not to be hoped from Me-'taphysics. It does not seem likely that the *First Principles* 'of things will ever be known. The mice that nestle in some 'little holes of an immense building, know not whether it is 'eternal, or who the Architect, or why he built it. Such mice 'are we;* and the Divine Architect who built the Universe

* The analogy does not hold. Men do wonder concerning the Universe and its Maker, and their questions concerning both are satisfied more and more as they follow right methods of inquiry. Mice neither wonder nor desire to understand anything of the building in which they nestle; if they did, doubtless they would have been endowed with intellects by which they might apprehend the Architect. Our Maker created in us the desire to know Him; and that desire He did not create for perpetual hunger and torment, but for gratification. Talk like this of Voltaire's is usually an affected humility, and the presage and apology of some resounding piece of arrogance.

'has never, that I know of, told his secret to one of us. If 'anybody could pretend to guess correctly, it is M. Wolf.'

Wolf's terminology Swedenborg adopted for some years after this in his writings, and his influence upon him was great; less however as a master than as a friend who confirmed and sustained his speculations.

Swedenborg's '*Principia*' was written before he knew Wolf, or read his books; but in the last paragraph of the '*Principia*' he confesses important obligations to him, adding, that whoever will take the pains to compare his work with Wolf's, will see that their principles almost exactly coincide.

In an incomplete manuscript of Swedenborg's we find these remarks, which are interesting as showing his regard for Wolf.

'*A comparison of* '*The Ontology*' *and* '*The General* '*Cosmology*' *of Christian Wolf with my* '*Principia.*' '

'I wish to institute a comparison between my '*Principia*' 'and the rules of Metaphysics, with a view to enable me in 'some measure to judge of the foundations upon which my 'philosophy and theory repose, and whether their parts are 'geometrically and metaphysically true, or the reverse. There 'is no better source for this test, than the '*Cosmology*' of the 'learned Christian Wolf, who may be justly styled a true 'philosopher, since he has drawn out the principles of a true 'philosophy with unwearied care, scrutiny and elaboration, 'and teaches them metaphysically, and in the most regular 'order, and at the same time scientifically and by experiment. 'Let us see then whether there be consent between us, or any 'dissent.

'In rational philosophy Wolf treats admirably of the mode 'of philosophizing. "The liberty of philosophizing," says he, '"should be allowed to those who philosophize in a philoso-'"phical manner* and from this concession, no danger need

* And if they do not, what then? May Frederick William in that case interfere?

'"be apprehended either for religion, virtue, or the state."
'Again he says—"Without liberty in philosophy, progress in
'"knowledge is impossible." And further: "A place must
'"be granted in philosophy to philosophical hypothesis, inas-
'"much as they prepare the way for discovering real truth."
'And again: "If any one philosophize in a philosophical
'"manner, he has no need to refute opposite opinions."'

Wolf derived his philosophy from Descartes and Leibnitz, whose successor he may be considered. Swedenborg was thoroughly united with Wolf in opinion, and in speaking of the ideas of the one we speak of those of the other.

From Cassel Swedenborg went to Gotha, and thence to Brunswick, on a visit to Duke Rudolph who had munificently defrayed the whole cost of the printing of his '*Opera Philo-*
'*sophica et Mineralia.*' To him the great work was inscribed, offered as incense to a god, in another of those absurd dedications which were the fashion of the age. The Duke died in the following year, and in him Swedenborg lost an intelligent and liberal friend.

Swedenborg returned to Stockholm in July, 1734.



Ætat. 82

Emanuel Swedenborg.

CHAPTER IX.

PHILOSOPHICAL AND MINERALOGICAL WORKS.*

THESE works are contained in three handsome folios, copiously illustrated with engravings. A portrait of the author in his robes of office forms a graceful frontispiece to the first: a fair copy of which we present on another page.

We may dispose of the second and third of these volumes at once. They are practical and technical, giving an account of iron and copper mining, and the processes of manufacture in use last century. To metallurgists they must ever have an abiding interest as a broad land-mark in the history of their art.

His publication of trade secrets was not approved by the selfish and narrow-minded, and of such he observes—

'There are persons who love to hold knowledge for themselves alone, and to be reputed possessors and guardians of secrets. People of this kind grudge the public everything, and if any discovery, by which Art and Science will be

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* Tom. I.—'Principia Rerum Naturalium sive Novorum Tentaminum 'Phænomena Mundi Elementaris Philosophice Explicandi.'

Tom. II.—'Regnum Subterraneum sive Minerale de Ferro deque Modis 'Liquationum Ferri per Europam passim in usum receptis: deque conversione 'ferri crudi in chalybem: de vena ferri et probatione ejus: pariter de chymicis 'præparitis et cum ferro et victriolo ejus factis experimentis.'

Tom. III.—'Regnum Subterraneum sive Minerale de Cupro et Orichalco 'modis liquationum cupri per Europam passim in usum receptis: de secretione 'ejus ab argento: de conversione in Orichalcum: inque Metalla diversi generis: 'de Lapide Calaminari: de Zinco: de Vena Cupri et probatione ejus: pariter 'de chymicis præparatis, et cum cupro factis experimentis, &c. &c.'

'Cum figuris æneis. Dresdæ et Lipsiæ, Sumptibus Frederici Hekelii, 'Bibliopolæ Regii, 1734.'

'benefitted, comes to light, they regard it askance with scowl-'ing visages, and probably denounce the discoverer as a 'babbler, who lets out mysteries. Why should real secrets be 'grudged to the public? why withheld from this enlightened 'Age? Whatever is worth knowing should by all means be 'brought into the great and common Market of the World. 'Unless this be done, we can neither grow wiser, nor happier 'with time.'

These are right liberal words, having the savour of a spirit often claimed as peculiar to 'our own enlightened Age.'

Our interest lies in the first volume, entitled, '*Principia*, '*or the First Principles of Natural Things, being New Attempts* '*towards a philosophical explanation of the Elementary World.*'

The work is an attempt to show how atoms of matter were created; and, as Earths are congregations of atoms, how Earths were created. Picking up a grain of sand, Swedenborg would show us how it proceeded out of nothingness, how it grew, how it came to have its place in the universe of things.

By what means did he hope to steal from Nature the secret of her Genesis? We shall better answer that question after hearing what he has to say concerning the means to a true philosophy.

These means, says Swedenborg, are three—Experience, Reason, Geometry.

Experience, he thinks, is the only way to Wisdom. It is impossible to receive Knowledge directly from the Soul. Knowledge is attained solely through the Senses; but, whilst Knowledge or Experience is thus procured, we must be careful not to confound Knowledge with Reason or Wisdom.

In Knowledge or Experience are found the mere materials with which Reason builds; yet, without Knowledge, it would be impossible for Reason either to grow, or to exist. Daily we see much Knowledge without Reason; the learned man, with a gorged memory, taken by a shallow world for the wise man, or the man of Reason, and crowned with the laurels of genius.

To Knowledge or Experience must then be added Reason. Reason is that fine faculty of the Soul, by which Knowledge is ruled, analysed, classified, and reduced to laws and analogies. Reason, from facts or things known, elicits a second, a third, or a fourth truth, hitherto unknown. Reason is the mark of the true philosopher; and Reason, to attain her ends, must invoke the aid of all the Sciences, but chiefly Geometry.

Under the empire of Geometry are the three Kingdoms—the Mineral; the Vegetable, the Animal; and, if it be permitted to call it a fourth, the Elemental.

The Elemental Kingdom comprises those substances, which are by their own nature *fluid;* every one of their particles having its own peculiar powers of motion and elasticity. A collection of these particles constitutes an Element, such as Air, or Ether, or others still more subtile.

The investigation of this Elemental Kingdom is the purpose of the '*Principia.*'

All the things of the Animal, Vegetable, Mineral, and Elemental Kingdoms *are mechanical*, and possess motion and limits. The whole World is a pure system of Mechanism. The Animal Kingdom is mechanical as to its bodily organization. Hence, by Geometry, all are to be investigated and understood.

The whole World being mechanical, it follows, that the smallest things and the largest are governed by similar mechanical laws; and, though the particles of the Elemental Kingdom are invisible, and in a great measure elude the observation of the Senses, yet, as they are fluent and bounded, they must be geometrical, and flow and exist in a mechanical manner.

The Method of Nature is everywhere the same; what is true of the least is true of the greatest; the force that shapes a dew-drop forms a world; the mechanism of the trunk of an elephant and of a fly is the same. The philosopher must not

be deluded by size and supposed difference. There is the same ratio between 1,000,000 and 5,000,000 as there is between ·0,000,001 and ·0,000,005. This truth is of inestimable value, because by analogies drawn from the seen we can advance to the unseen, and speak of the unseen as if it lay under the eye.

Some things are not mechanical.

Though the World is constituted in a mechanical manner, and is explained by Geometry, it does not follow that all things whatsoever are to be thus explained. There are innumerable things not mechanical. There is the Infinite, altogether without and above the sphere of Geometry. From the Infinite the Finite is derived, and from the Infinite the Finite only and momently lives. To the Infinite then everything Finite has reference, not excepting Geometry. The Infinite can by no means be geometrically explored, because the existence of the Infinite is prior to Geometry, being its cause.

There is also that intelligent principle which exists in animals, which is their Soul, and which with the body makes their life. What is the nature of this intelligence Geometry has hitherto been unable to discover, and we are yet ignorant whether the laws to which the Soul is subject are similar to those of Mechanics: yet it cannot be denied, that the laws of the Soul are as fixed and orderly as those of Mechanics, and that they act through mechanical principles in the body. The same may be said of the Love or Life of Man, which is not to be explained by Geometry: yet his Love, by and through the body, operates mechanically.

There is likewise a Providence respecting all things, which is Infinite in the Infinite, or in the Being who is all-provident, and which is quite inappreciable by Geometry. There are probably infinite other things, of which we have no knowledge whatever, which own no obedience to the known laws of Mechanics; hence we may conclude, that there are things in the Soul, which are still far remote from mechanical apprehension:

so that did we even know all the Mechanism and Geometry of the visible World, there would yet remain infinite things with which we are unacquainted.

The true philosopher seeks earnestly for the causes of things, for knowing the causes he becomes the easy master of effects and details. The mechanical World of Nature is not unlike a spider's web, and the philosopher may be compared to the spider herself. The spider in the centre of her web, by circles and polygons radiating around, knows in an instant what takes place in the circumference. The philosopher, who discovers the central law of Nature, will be in Nature as the spider in her web. From the centre he will view Nature's infinite peripheries, and comprehend the whole mundane system at a glance.

God and the Philosopher.

'Without the utmost devotion to the Supreme Being no 'one can be a complete and truly learned philosopher. True 'philosophy, and contempt of the Deity, are two opposites. 'Veneration for the Infinite Being can never be separated 'from philosophy; for he who fancies himself wise, whilst his 'wisdom does not teach him to acknowledge a Divine and 'Infinite Being, has not even a particle of wisdom. The 'philosopher sees indeed, that God governs the Creation by 'rules and mechanical laws, and that the Soul governs the 'Body in a similar manner, he may even know what those 'rules and mechanical laws are; but to know the nature of 'that Infinite Being, from whom, as from their fountain, all 'things in the world derive their existence and subsistence — 'to know, I say, the nature of that Supreme Intelligence with 'its infinite arcana,—this is an attainment beyond the sphere 'of his limited capacity. When therefore the philosopher 'has arrived at the end of his studies, even supposing him to 'have acquired so complete a knowledge of all mundane

'things, that nothing more remains for him to learn, he must 'there stop; for he can never know the nature of the Infinite 'Being, of His Supreme Intelligence, Supreme Providence, 'Supreme Love, Supreme Justice, and other infinite attri-'butes. He will therefore acknowledge that, in respect to 'this supremely intelligent and wise Being, his knowledge is 'nothing. He will hence most profoundly venerate Him with 'the utmost devotion of Soul; so that at the mere thought of 'Him, his whole frame, or membranous and sensitive system, 'will awfully, yet sweetly tremble, from the inmost to the 'outermost principles of its being.'

God and Nature.

'Nature is only a word which expresses the motive forces 'proceeding from the Infinite. Nature is nothing without the 'World, and the World without Nature; but the Infinite is 'still Infinite independently of the World: while on the other 'hand no conception can be formed of the World independ-'ently of the Infinite. They therefore are mere children, and 'have not reached the first threshold of true philosophy, who 'ascribe to Nature the origin of all things, and exclude the 'Infinite, or who confound Nature and the Infinite together, 'when yet the World or Nature is only an effect, a causate 'or thing caused, the Infinite being its efficient or cause.'

Such is a curt abstract of his preliminary observations. His purpose, it will be seen, is to bring to light the constitution and laws of the Elemental World; to reveal those subtle, invisible and inner forces, which are the Soul of Nature, by which Nature's gross body of Earth is permeated and vivified, and from which, by condensation, Earth was created.

He tells us that we can know nothing save by Experience, that no Knowledge can be derived directly from the Soul, but only through the Senses; yet he opens '*The Principia*' with an assertion which he never gathered from Experience.

He wishes to prove how the Elemental World began, and he begs the whole question by assuming that it must have commenced in a Point.

Nature, he conceives, originated in a Point, which he defines as the simplest existence, the geometrical Point, the Point of Zeno. This Point is the beginning of the World, for it is the beginning of Geometry; and Geometry is the law and essential attribute of every substance in the World.

The Point is produced immediately from the Infinite. It is the medium between the Infinite and the Finite, and partakes of the nature of both. It may be compared to Janus with two faces, which look both ways at once, or at each universe.

The Point is pure and total motion; it is the commencement and the potency of all motion and production. The Point cannot be conceived of according to any laws of Geometry, and no attribute can be assigned to it except by analogy. When geometrically considered *the Point is nothing*, or becomes a subject of mere imagination.

Motion, as derived from the Point, ever flows from a centre to a circumference, and around the circumference back to the centre, and is thus an everlasting spiral. In speaking in this fashion, he speaks of the Point as manifested in Nature. As from the Point all the motion, force and being of Nature commence and are derived, so every atom, and consequently every aggregation of atoms, carries in its heart a perpetual tendency to vortical motion.

Out of a congress and coacervation of such Points of force the First Finite is produced. This First Finite we are directed to think of as a geometrical figure with the fewest of boundaries, the most perfect of figures, the first limitation of substance, and the first occupant of space. In it there are two natural poles, formed by the spiral motion of the Points, and in it is an equator with meridians and lesser circles. From its inherent motion it is necessarily impelled to a revolution on its axis. The First Finite thus perfectly resembles the World,

although it is so small that in comparison with things compounded it is almost nothing.

As by the aggregation and coacervation of gyrating Points the First Finite is formed—so by motion, aggregation and mutual pressure among First Finites a grosser order of Second Finites is produced. What the Point is to the First Finite, the First Finite is to the Second.

Second Finites are said to compose the First Element, forming the solar vortex, and filling the whole space of the starry heavens.

From Second Finites are produced Third Finites, in the same manner as First Finites are from Points, and Second Finites from First.

Third Finites form the Second, or Magnetic Element.

From Third Finites, in the same way by condensation and coacervation, are produced Fourth Finites.

Fourth Finites form the Third Element, or Ether.

From Fourth Finites are produced Fifth Finites in the same way.

Fifth Finites compose the Fourth Element or Air, and in a state of still closer compression, Water. Water having no elasticity cannot, however, be regarded as belonging to the Elemental Kingdom. It is the first purely material Finite. In a globule of Water is contained all that had previously existed from the Point downwards, like box within box.

It will thus be readily seen that one Finite stands to its second as its cause, and in this sense is called its Active. Actives are then the heart of their Finite; and the Point within all, is the heart of hearts. Derived from the Point is an endless motion by which the whole Elemental World is maintained in a ceaseless vortical whirl.

Such, according to Swedenborg, is the derivation and procession of the Elements.

It will be observed, that in this procession we have a series of Actives and Passives, or rather Re-actives. The Point is

an Active to the First Finite, and the First Finite a Re-active to the Point; and the Elements of Magnetism and Ether stand to one another in the same relation. Throughout Nature Swedenborg held that there was everywhere Action and Re-action, and absolute inertia nowhere; that the gross moved more slowly than the rare, but that the rare found a fulcrum for action in the gross; that the gross was moved by the action of the rare; and that without Re-action there could be no Action; for without a passive continent action would be dissipated like steam without a boiler, or the Soul without a body. Every Active or every force in its turn serves as a Passive to a higher force; as, for example, the boiler is passive to steam, steam to heat, heat to electricity, and electricity to some force more subtile still, and the highest finite force of all to the Infinite.

A boiler is a tangibly mechanical Passive; but Swedenborg would say that steam, and heat, and electricity are not a whit less mechanical, although their mechanism eludes our Senses.

For the illustration and confirmation of this theory he turned to Magnetism; Magnetism he held to be the Second Element, and composed of Third Finites.

Peter Van Musschenbroek, Professor of Philosophy and Mathematics in the University of Utrecht, published at Leyden in 1729 a work, '*Physicæ Experimentales et Geometricæ Dissertationes*,' abounding in magnetic experiments and observations. These Swedenborg freely transferred to his pages, and used to prove his doctrine of vortical motion. Musschenbroek considered, that magnetic attractions and repulsions observed no certain law; but here Swedenborg left him, maintaining, that nowhere was order more demonstrable.

This done, and having described the Elemental World in its leasts, in single Points and Finites, he turns to its description in the mass, in Suns and Space and Earths. In doing so he

repeats what he has written before, for as he tells us, 'Nature 'is similar to herself in Suns and Planets as in Particles, size 'makes no difference.'

The Point was described as containing or receiving the potency of all motion and production derived from the Infinite. Suns are the sires of systems, and therefore Suns consist of Points. From these Points are produced First Finites, and from First Finites Second Finites, or the First Element, and from Second Finites Third Finites, or the Magnetic Element. These First and Second Elements form the Solar Vortex. Each particle and the whole mass of the Magnetic Element wheeling in ceaseless gyration, 'in perpetual 'motion, local or translatory, undulatory or modificatory and 'ancillary,' closed and thickened in the Third Element or Ether.

The Sun in his Vortex was surrounded by this crust of Ether. Subtle and rare though Ether be, yet to the inner Elements it is coarse; and, revolving in a continual gyratory motion round the Sun, it gradually retreated until widening and widening it became at last so attenuated, that it broke and collapsed into space and was there fashioned by the soft but powerful action of the Magnetic Element into a Planet, and led into its orbit by continuing magnetic bonds.

The Planet of Ether by further condensation became Air; and from Air by still further compression was produced Water.

From Water was formed the Mineral Kingdom. Around globules of Water grew crusts, just as Ether crusted round the Sun. These crusts gathered themselves between the interstices of the Water globules, and hence originated Salt.

Salt was the first of the solid formations, the beginning of the terrestrial series. From Salt, Swedenborg conceived, 'by 'distillation, sublimation, rectification, circulation, filtration, 'commixtion, digestion, precipitation or crystallization might 'be educed any substance;' and indeed was educed the Mineral Kingdom.

The Mineral Kingdom thus accounted for, the foundation

of the Earth was laid; and by countless changes, and development upon development, a ground for vegetables, and then for animals, and at last a Paradise were prepared, into which Man, the king and crown of creation, stepped forth; and all these wonders were effected through gyrating Points, or the Sun whose inmost consists of an infinite concourse of such Points.

Such, in mere outline, is Swedenborg's theory of the origin and order of the mechanical Universe. It would be difficult to give an idea of the laborious care and minuteness, running into endless iteration and diffuseness, with which he reasons out its details. What is to be said about it?

It is a mathematician's ambitious dream. The very beginning of his theory lay in nothingness. The Point by his own definition was geometrically nothing, a mere figment of the fancy, and his ratiocination over it makes the head swim. He felt his difficulty, and candidly expresses his desire to evade it—

'Since the Point is of such a nature that it must necessarily 'be contemplated as proceeding from the Infinite, and yet 'existing before any Finite, and so must be considered as non-'geometrical, inasmuch as the Finite is produced by it, like 'always begetting its like; I could wish that some other 'person capable of the task would favour us with a better, or 'more just view of the subject. For my own part, I would 'willingly give up the further consideration of this first *ens* to 'which something of Infinity adheres, and proceed to the 'Finites.'*

This was hard; his Point he was bound to make clear; yet after much ado he ends in taking it for granted.

The bland and unconscious way in which the makers of precepts abandon them in practice is amusingly illustrated by Swedenborg in his '*Principia*.' He tells us, as we have read, that all Knowledge is derived through the Senses, and nothing directly from the Soul; and this assertion stands as the preface

* '*Principia*,' chap. ii., No. 19.

to a theory spun out in all its elaboration from his own Soul. It is true he allows, that he is only trying to evolve the Unseen from the Seen; and we may follow him when he says, that as visible Matter is geometrical as to figure, and mechanical as to motion, invisible Matter must be so likewise; for size makes no difference; but when he proceeds to invent Elements we listen to him, if we can command the interest, as we would to a tale of Utopia or of the Fairies. For the existence of Points and the procession of Finites into the Elements he has no evidence or experience to adduce whatever. Why Magnetism itself is not composed of Points 'derived immediately from the Infinite?' and, Why there are not ninety-two, or twenty-five, or ten layers of Finites between the Infinite and the Ether? these, and scores of similar questions might be idly asked, for his only answer could be, I have assumed whatever I thought requisite for the complete symmetry of my theory. This, any open-eyed reader of the '*Principia*' sees; and Swedenborg himself lived to reject his mathematical fiction concerning the process and order of Creation.

Although I anticipate my narrative, yet this seems a fitting place to quote a passage or two from his later works bearing on the subject. Writing after he had attained fourscore, he says—

'The nature and manner of Creation had often engaged 'my meditations, yet to no purpose; but after I was admitted 'by the Lord to the Spiritual World I perceived the impossi- 'bility of coming to any true conclusion about the Creation of 'the Universe, except it is first known that there are two 'Worlds, a Spiritual and a Natural, and two Suns, a Spiritual 'and a Natural, by which Suns Creation was effected.'*

Again he observes—

'Unless an idea be formed of God as the primary substance

* '*Vera Christiana Religio*,' No. 76, published 1771. Here we have another theory widely different, about which we shall speak in its turn.

'and form, the mind is filled with idle fancies. . . . . As that 'the Creation of the World originated in Points, and afterwards 'from geometrical lines, which as they are not predicated of 'any substance, are in fact mere nothings.'*

Again—

'It is asserted by some, that a substance so simple exists, '(say Points for instance), that it is not a form from lesser 'forms, and that from that substance by coacervation, sub-'stantiate or composite things exist, and at length those 'substances, which are called Matter. Nevertheless, such a 'simple substance does not exist; for what is a substance 'without a form? It is a thing that nothing can be pre-'dicated of; and from an entity of which nothing can be 'predicated, nothing can be compounded by coacervation.'†

The following will show how, in after years, he moderated his notion of the range of Mathematics—

'The Geometricians think, that nothing can go beyond or 'rise above their science; but herein they are much deceived. 'The action of the intestines, the very lowest and grossest of 'human functions, altogether baffle geometric apprehension. 'Geometry is terminated in the circle, or in curves refer-'ring themselves to the circle, and does not therefore even 'compass things aërial and aqueous. If therefore, Geometry 'is unequal to these low and easy things, how can it ever 'attain to the higher! ever comprehend those subtler organs 'which receive Life!'‡

Extracts of like import might be extended; but these may suffice to prove that Swedenborg rose above his '*Prin-'cipia*,' which, by its easy 'mathematical method,' makes 'the Creation of a World little more mysterious than the 'cooking of a dumpling.'§

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* '*Vera Christiana Religio*,' No. 20.

† '*De Divino Amore et de Divina Sapientia*,' No. 229, published 1763.

‡ '*Diarium Spirituale*,' No. 3,483–4, 5th October, 1748.

§ See '*Sartor Resartus*,' page 1.

The '*Principia*,' amongst its few readers in these days, has not wanted admirers, who have found in it anticipations of many subsequent discoveries. It would be surprising indeed if a theory of such range and elaboration did not strike out some speculation, which Science might justify and later philosophers repeat.

From our abstract it will be seen that something akin to the famous Nebular Hypothesis is set forth in the assertion, that the Earths are produced from the condensed effusions of the Sun. Laplace, who is commonly credited with the Nebular Hypothesis, owns that Buffon first suggested to him the idea of the derivation of Planets and their Moons from their Suns. Buffon possessed Swedenborg's '*Principia*,' and it may be presumed read it; for his copy with his autograph, '*Buffon*, 1736,' on the title-page, now lies before me, lent to me by a friend who purchased it from Mr. H. G. Bohn, the well-known London bookseller.

Even for the Point there are people to say something; some of our scientific men think, 'that Matter is resolvable in the 'last analysis, not into definite atoms occupying space, but 'into Points of dynamic force.' This Mr. Faraday considers demonstrable, and substantially it is Swedenborg's notion: the Point is by him defined as 'pure and total motion, an ever-'lasting force,' and the seed of all things.

That heat and electricity are latent in all Matter is now universally admitted. Swedenborg held that heat, light and electricity were but modifications of one Element—the Magnetic; and that Magnetism was only one zone in the series which lay between gyrating Points at the inside, and earths and metals at the outside. It is plain then that Magnetism, according to his theory, is latent in all Matter, for it is but one of the processes by which it exists.

Perhaps the most useful and fruitful doctrine of the '*Prin-'cipia*,' is the doctrine of similarity—that Nature is everywhere the same, in great as in little,—that size makes no difference.

This truth Swedenborg laid fast hold of and never forgot; he used it unsparingly as a truth of universal application in things spiritual as well as natural, and few of his pages can be read without meeting it, expressed or implied.

Hence in the '*Principia*,' his Cosmogony is only a repetition of his theory of the Point and its Finites; the Sun becomes a centre of Points breeding the Elements, which condense into Earths.

The existence of vortices throughout all Creation is maintained in the '*Principia*;' a spiral or vortical motion, he says, is derived from the Point, and pervades every Finite, and therefore all aggregates of Finites, whether Elemental or Material.

The theory of vortices was advocated by Kepler, Descartes, and Leibnitz; but it was regarded as exploded by Sir Isaac Newton's doctrine of attraction.

There is a great difference however between the theory of vortices as taught by Swedenborg, and by his predecessors. They supposed atoms and worlds to be inert masses, and, that Earths were wheeled in their orbits by some extraneous force; Swedenborg on the other hand looked on each atom, and, therefore, on each Earth of atoms, as carrying in its heart the force of the Point, and as being internally impelled thereby to perpetual vortical motion. Moreover the spaces between Suns and Earths were not voids; but were filled with the Magnetic Element, which swathed the Earths in its soft bands, and urged them onward in their spiral ways.

By a Magnet and its sphere Swedenborg would interpret the Universe. What indeed was the Universe but a great Magnet? Stars were clustered, and Suns and Earths and Moons all moved under magnetic laws.

CHAPTER X.

THE INFINITE AND THE FINAL CAUSE OF CREATION, AND THE MECHANISM OF THE INTERCOURSE BETWEEN THE SOUL AND THE BODY.*

THIS brief treatise Swedenborg inscribed to his brother-in-law Benzelius, who at that time was Bishop of East Gothland, a rest in his ascent to the primacy of the Swedish Church. As the dedication very pleasantly sets forth their fraternal relationship in kindred and spirit, we cite it at length. Swedenborg writes—

'When, in one and the same individual, we venerate merit, 'and acknowledge the source of personal kindness, especially, 'if other and extrinsic ties be superadded, in such case, 'through the harmony of nature and circumstance, subsisting 'between us, we embrace him with perfect love. In you, 'Right Reverend Bishop, and beloved Kinsman, I venerate a 'wisdom, equal to your exalted rank, and worthy of your 'sire; and the learned world, with one accord, confesses the 'same. In you I acknowledge the source of personal benefit, 'inasmuch as it was by your advice and wishes that my mind '(then ripening and eager for study, though hesitating and 'ignorant nevertheless, as at that early age it is wont to be, 'to what pursuits to turn) was directed to the present and 'similar subjects, which were auguries of a prosperous career 'in literature. Moreover, there subsists between us the bond

* '*Prodromus Philosophiæ Ratiocinantis de Infinito et Causa Finali 'Creationis: deque Mechanismo Operationis Animæ et Corporis.*' Dresdæ et Lipsiæ, Sumptibus Frederici Hekelii, Bibliopol. Regii, 1734.

'of relationship. From this three-fold ground, that is to say, 'from veneration for your merits, from acknowledgment of 'your kindness, and from family ties, springs sincere love, 'which I trust you will permit me here to put on record. As 'it was at your instigation that I applied myself to these 'studies, so I hope you will, in a measure, acknowledge this 'offspring of my powers, poor though it be, as in some part 'your own; and therefore allow, that of right, it should be 'dedicated to no one but yourself. I claim for it your favour- 'able consideration, if not on its own account, yet, because of 'the cause it pleads; if not for its merits, yet, for the love you 'bear its author. That your life may be as long and happy 'as those desire, who are your relations by love,—this, and 'more than this, as I love you more, is the heartfelt wish of,

'Right Reverend Bishop,

'Your most obedient Servant and dutiful Kinsman,

'EMANUEL SWEDENBORG.'

The Infinite, Swedenborg premises, is the Difficulty of Philosophy.

'As the mind in the course of philosophizing peers into and 'courses over finite Nature, it cannot but at last arrive at the 'utterly unknown and inexplicable, that is, at the Infinite; 'and as the Infinite is identical with the Non-finite, the mind 'there stops,—there finds an insurmountable and impenetrable 'difficulty, a Gordian Knot.

'The Philosopher then by a thousand curious efforts labours 'to know, what the Infinite can be, what the Infinite God is 'like, what can be the nature of an Essence without end or 'boundary, and what that something is of the qualities of which 'Philosophy is doomed to perpetual ignorance; whether the 'Infinite is identical with the Divine, whether there be aught 'in Nature which can be said to be Infinite, whether the Infinite 'is beyond Nature or not, and whether the qualities of the 'Infinite are to be discovered by means of Nature or not.

'For where the mind is not hindered by circumstances or 'oppressed with cares, it ever loves to rise and mount on high; 'and the steeper the difficulty, the more heartily the mind 'engages with it; for the mind burns to possess denied know-'ledge, and to tread forbidden ground; longs, also, to know 'secret things, and glories in grappling with difficulty: and the 'longer it sticks in the knotty point, provided there is hope 'that anything approaching to knowledge can be won, the 'more earnest and burning do its efforts become. The pleasure 'of the pursuit lives and feeds upon itself, and dallies with the 'labouring soul; and this continues, until the mind has found 'what it sought, or else, in sheer weariness, is forced to leave 'it, as hopelessly inexplicable; although even in this case, it 'is not without reluctance, that the Philosopher can consent to 'forego his emprise.

'Hence men perforce will speculate about the Infinite,— 'although the more deeply they go the more deeply are they 'involved in an impenetrable labyrinth.

'The Philosopher impatient to solve the difficulty of the 'Infinite whets his mind, consults all the oracles of Reason, and 'collects a thousand arguments from his Memory.'

Yet it will be at once observed, that the Philosopher, his Reason, his Memory, and all the powers and knowledge he can command are Finite, and being Finite, in the nature of the case, they can make no approach to the Infinite. He may come indeed to the conclusion, that Nature and God are one; but that is to deny the Infinite, for Nature is Finite.

'I will then admit,' he continues, 'that by no comparison 'with things seen and finite, and by no similitude, and by no 'force or faculty of the understanding can we penetrate into 'any thing that is in God, or in His Infinity. I will also go 'further and grant, that not Angels—if the reader believe in 'Angels—can penetrate into the Essence of the Infinity of God.

'Perhaps my reader thinks that Philosophy has no right at 'all to reason upon the Essence and Infinity of God, since such

'procedure is vain, and leads direct to errors; and that we ought 'to accept in faith the fact of the Divine Infinity, because taught 'in the Holy Scripture. I confess that this is, in all justice, the 'preferable way, and that Reason may properly be banished 'from mysteries and holy ground; and moreover, that those 'persons are the happiest to whom by grace it is given to do 'so. Nevertheless, it is impossible to deny that there are vast 'numbers in the philosophical world who have no choice left in 'this matter, but who fall into deep thought on the Divine 'Essence; for the law of humanity is, that if the mind begins 'to reason, it cannot help going deeper and deeper. . . . . 'The human mind has an innate desire to philosophize on the 'unknown, and all the more if God or the Soul, or Salvation 'be under discussion. Every one has not the power to dictate 'the course of his thoughts, and the persistency of the Philo-'sopher in his search for the Infinite is natural and human.'

The question then is, Whether there be an Infinite, or not? Whether God be of such a nature, that He can be called Infinite?

To narrow the discussion, he asks his reader to accept the conclusion, 'to which Reason assents, that in Nature the 'Infinite is impossible. Nature is composed of Finites; and 'Finites, though multiplied indefinitely, can never become 'Infinite.

'Some have attempted to make out, that Nature, or the 'Universe is not Finite, but Infinite—that the Heavens are 'illimitable and unending—that the World is eternal and ever-'lasting. So thought Aristotle and certain of his followers. 'They fancied, that in this way, they had found a God, who 'was at once Finite and Infinite. They saw that the Uni-'verse was finite to the senses, but they thought that if they 'took away from it all boundaries, or supposed it circular, or 'in some other way imagined it without end, that they would 'thereby conceive the Infinite. The Infinite, in short, they 'regarded as Space without end, and Time without beginning.

'. . . . . Had they chosen to reason deeper, they would 'have perceived that a Universe of Finites forming an Infinite 'God are irreconcilable notions; for, if you recognize parts in 'the Universe, you thereby recognize mere Finites as com- 'posing it; and, if you recognize moments in Time, you do 'the same. How then can any number of these Finites be 'Infinite? . . . . . How can a Universe of Finites be 'without limits? Each part has its limits—why not the whole? 'Labour as you please to conceive the Finite without boun- 'daries, you must yet answer these questions; and, if you 'answer truly, your Reason cannot but admit that the Uni- 'verse is finite; for, although your imagination pass through 'myriads and myriads of worlds, you still must come to an 'end; and a Universe finite in its parts must needs be finite 'as a whole.'

Admitting then, that the Universe, Nature, or Creation is finite, he next inquires, By whom was the Universe created, caused, or finited? If it be answered, that Nature created or originated itself, a reply is made which is flatly repugnant to Reason; for that is saying, that it existed before it did exist; that it created itself. If it be said, that God created Nature, and God be thought of as finite, the question is not answered, but evaded or deferred; for, if God be finite, we renew our inquiry and ask, By whom was God finited, created, or caused? We have here the child's question following his instruction, that God made him—Then, who made God?

Thus driven inwards from Finite to Finite, from Cause to Cause, we are at last compelled to stop and own a first and original Cause, itself un-caused and un-finite, and therefore Infinite.

By this process our author extorts the confession of the Infinite, as the Cause and the Creator of the finite Universe.

Having admitted the Infinite his next lesson is, that we can never know *what* the Infinite is: that we can do no more than say the Infinite *is*. 'Poor foolish Reason' has long

striven hopelessly to conceive the Infinite by the Finite, although the mere terms of the case ought to have taught her a wholesome despair.

'The greatest master of learning can no more imagine '*what* the Infinite *is* than the simplest rustic. If it is said 'that God is like a man or an idol, or like the least or the 'greatest thing, to us, one simile may be grosser than another; 'but to God, the Infinite, one simile is gross as the other. No 'difference in Finites is any difference to the Infinite, for there 'is no ratio of likeness or unlikeness between the Infinite and 'the Finite.'

His next step he describes—

'Having attained a confession of the Infinite, so that *nolens* '*volens* Reason is obliged to admit a something which is 'utterly unknown, and which never can be resolved by the 'known, a Being who is properly termed Infinite, let us 'now take this tacit admission and proceed onwards and see 'whether we can by Reason attain a still more distinct 'acknowledgment, that there is an Infinite God the producer 'of Nature. Reasoning *à priori* we have found, that this 'Unknown Being exists, or, that there is an Infinite. We 'will now inquire experimentally whether the same conclusion 'does not become irresistible reasoning, *à posteriori*.'

In order to do this he adduces a variety of reflections on the immensity and the order of the Universe, as seen in the Heavens and the structure of the human body and infers therefrom the necessary existence of an Infinite Creator and Designer. He had evidently at this time (1733-4) begun to grow familiar with anatomy.

In conclusion, he enters into some obscure and difficult reasoning about a *nexus*, or medium of connection between the Infinite and the Finite, between God and His Creation. The Infinite was the cause of the Finite; but the Finite is perfectly distinct from the Infinite: Creation is *from* God; but nothing *of* God is in Creation. Creation moreover is not a

work done and abandoned; but a work in constant progress and renewal: maintained in every atom of its existence by a perpetual efflux from the Infinite. How then is the chasm between the Infinite and the Finite bridged over? How is Nature adjoined to God?

'Without a *nexus* the Finite could neither exist nor subsist. 'Unless the First Finites were related to the Infinite by a '*nexus* of some kind they would be at once annihilated, and 'the Universe dissipated outright.'

In '*The Principia*' we noticed, that he selected Points for this office of mediation between the Infinite and the Finite: 'like Janus looking both ways.' Now he is less positive and in perplexity, directing his attention 'at one time to the 'Infinite, and at another to the First Finite, hoping to discover 'the *nexus* from the latter though not from the former, and 'standing hardly knowing which road to take between some 'light and more darkness.'

This conclusion is at last attained—

'The *nexus* is affirmed, but it is not known, we declare its 'certain existence, but pretend to no knowledge of its qualities. 'The *nexus* is Infinite and equally unknown as the Infinite itself.'

This was discouraging. Evidently his next duty was to evolve from his Reason a *nexus* between the unknown Infinite *nexus* and the Finite. Strangely enough he elects Jesus Christ to the office of the *nexus* between the Infinite and the First Finites! His idea was, that—

'Where Reason is perplexed in her apprehensions recourse 'must at once be had to Revelation; and when Revelation 'gives us no answer we must fly to the oracle of Reason. In 'this way, Natural Theology must proffer her hand to Revealed, 'when the meaning of Revelation seems doubtful; and Re-'vealed Theology must lend her aid in turn, to Rational 'Theology, when Reason is in straits.'

His Reason being in straits then about the *nexus*, he flies to Revelation, and this is his deliverance—

'Let us now see whether God Himself has not been pleased 'to reveal to us this very thing; for He tells us, that He had, 'from Eternity, an only begotten Son, and, that this only 'begotten Son is Infinite and is God, and, that the connection 'between the Finite and the Infinite is effected by the only 'begotten Infinite Son and God; and that the Father and Son 'are one God, both Infinite, both the Creator of the Finite 'Universe, that both concurred in the work of Creation, yet 'that the two are so distinct, that the one is the Father and 'the other the Son, the one the first Person, the other the 'second; wherefore in respect to the names of Father and 'Son, and in respect to the word Person, they are indeed two, 'but in Infinity and Divinity, they are one and the same. In 'this way we have here something, like what Reason had 'dictated, to wit, the existence of a *nexus*, between the Finite 'and the Infinite; also, the declaration, that the final cause 'belongs to the Infinite, but through the *nexus* of the Son; 'and, that the connection between the Infinite and the Finite 'is through the Son and through nothing else. Thus, then 'we have a concurrence of Revelation and Reason in the 'matter of the *nexus*.

'For the present then, let us rest content in the certainty, 'that through the only begotten Son of God, the First Finites 'are connected with the Last, and both with God.'

The very title of the second part of the treatise before us, 'The Mechanism of the Intercourse between the Soul and the 'Body,' indicates a piece of thorough Materialism.

He first decides, that the Soul is not Infinite inasmuch as it is not God, but created by God; and not being Infinite, it must be Finite, and being Finite, it must therefore be included somewhere in that Universe, which commencing in Points, ends in Earth.

The Soul being Finite must have extension, 'for the 'Finite is not conceivable apart from extension. . . . . .

'I do not care how small a Finite may be, it must occupy 'space.

'In all objects perceived by the Senses, there are none, 'which do not come under the empire of Geometry and Me-'chanics; and as all things which are gross enough to be seen 'are derived by condensation and coacervation from the sub-'tile, inner Elements, we have every right to conclude, that 'the same laws which govern in the lowest, govern in the 'highest. It is in fact a mere question of size; because par-'ticles are so minute as to elude our eyes is no reason why 'they should elude the laws of Geometry and Mechanics: it 'has been settled, that size makes no difference, for, Do we 'not behold the same Mechanism in the trunk of a fly and an 'elephant?'

By this reasoning he catches the Soul in the net of the Finite and the Material, and discourses over it geometrically and mechanically.

'The Soul is in Nature and was sent into Nature by God. '. . . . . It admits of being enclosed within the Finite, that 'is, within the Body. . . . . It is clear from experience, 'altogether apart from reasoning, that the Soul is a constituent 'of the Body, limited to it, and one of the Body's natural 'parts. . . . . The Soul is natural or physical. . . . . It is 'the last and subtilest part of the Body.

'The Soul dwells in no particular gland, in no particular 'membrane, nor is it diffused all over the Body. The Soul's 'dwelling-place is where the membranes pass into their highest 'attenuations and reach their finest subtilty. . . . . The seat 'of the Rational Soul is in the Brain and does not extend 'beyond it. The Soul resides particularly in the cortical 'substance of the cerebrum, and partly also in the medullary 'where exquisitely fine membranes run from particle to 'particle, and above, around and within each particle. The 'Soul is ubiquitous in all parts of the Brain.'

Between his Soul and his Body of flesh, blood and bones,

Man comprises all the Elements, which lie between the Sun and the Earth: by his Soul he is kin to the Sun, by his Body to the Earth. By vibrations all influences from without ascend through the Senses, by the graduated Elements, to the Soul. 'Such vibratory or tremulous motion is the cause of 'all sensation.' Down the same ways by vibrations the Soul from her centre issues her mandates to the Body.

Such was Swedenborg's theory of 'the Mechanism of the 'Intercourse between the Soul and the Body.' He had too much good sense not to feel its defects; but one of the vices of his mind was an impatience of uncertainty, and to attain a fully rounded doctrine he was far too ready to cover the unknown with theory, evolved from very imperfect data of the known.

To reach the Soul, and discover what it was, had become his consuming desire—

'The Sciences are diving continually deeper and deeper 'into the mysteries of Nature, and continually detecting 'correspondences between the grosser and finer substances 'of the World. Why should we not press inwards to a 'knowledge of the Soul? so as to forestal our posterity and 'prevent them laughing at us, as we ourselves now laugh at 'some of the old philosophers.'

That he had his doubts about his theory is evident from several expressions. He naturally felt, that—

'If the Soul be mechanical and geometrical it may be 'difficult to explain many of its faculties; as Imagination, 'Perception, Reason, Memory, Ideas, &c.'

Difficult, indeed! He meets his doubt in this suggestion:

'Why may not mechanical laws exist in a superlative per-'fection adequate to these offices?'—and promises, 'that, in 'a work to which this essay is only preliminary, we shall 'demonstrate, that the Soul is perfectly mechanical, and, that 'it is immortal and cannot perish unless the Universe itself be 'annihilated.'

In the introduction to '*The Principia*,' published in the former year (1733), Swedenborg had said, that—

'In respect to the Soul and its various faculties, I do not 'conceive it possible that they can be explained or compre- 'hended by any of the known laws of motion. Such, indeed, 'is our present state of ignorance, that we know not whether 'the motions by which the Soul operates on the organs of 'the Body are reducible under any law or rule, either similar 'or dissimilar to those of Mechanism.'

Now (in 1734) he has come to another conclusion—

'The Soul is subject to mechanical and geometrical laws. 'As it is impossible to conceive any finite existence without 'extension, or extension without form, or extension and form 'together, when motion is performed without mechanism ; or 'mechanism without figure ; so I am utterly at a loss to know, 'how it can be shown, that there are other rules or laws of 'Nature beyond those that are geometrical and mechanical.'

Yet he did not close the lid of the geometrical box upon the Soul without misgivings—

'If any one can point out to me—I will not insist upon 'demonstration—but if any one can point out, how any other 'than geometrical and mechanical laws are possible in our 'finite Creation, I will cede the whole argument. As, however, 'it is impossible to conceive any finite existence without ex- 'tension, and extension without form, and extension and form 'together with motion devoid of mechanism, so I am utterly 'at a loss to know how the Soul can exist save as a subject of 'Geometry and Mechanics. . . . . He who denies extension 'to the Soul, denies that the Soul is finite.'

Deeper in the mud-holes of Materialism he could scarcely go. The year he had spent in Germany, reading and communing with Wolf and his set, had hurried him into positions from which his own good sense had saved him when writing '*The Principia*' at home in Stockholm. Now he thinks everything, which is not God, everything created by the Infinite,

inasmuch as it is Finite, must needs be material, possess length, breadth and thickness, and exist under the rule of Geometry and Mechanics. Afflicted with an itch for simplicity, he gains his end by reducing the Universe to one common stuff called Matter, thin at the centre in Suns and Souls, and thick at the outside in Earths and Metals.

We may pity, or smile at these attempts of Swedenborg to conjure the secrets of Creation out of his Reason; but he tried to do no more than whole regiments of Philosophers ancient, modern and contemporary; but happy beyond most of them was he, for he escaped from his geometrical and mechanical delusion, and cursed it in a way I need not here repeat.

We have noticed, that Swedenborg speaks of this book on '*The Infinite*' as 'an essay merely preliminary to a work in 'which I will prove, that the Soul is perfectly *mechanical*, and 'that it is *immortal*;' and in several places he repeats the promise telling us in one instance, that he 'designs to speak 'more at length of the Soul in the Body in special treatises 'the purpose of which will be to demonstrate the immortality 'of the Soul to the very Senses.'

To discover then the Soul in the Body he betook himself with all his vigour to the study of Anatomy and Physiology: with what results we shall presently see.

In 1745, ten years after this, he printed a work in London on '*The Worship and Love of God.*' It is mentioned now, because from internal evidence it appears to have been written about this time; and because when speaking of Christ as the *nexus* between God and Nature in the book before us, he remarks, 'We shall have more to say on this head when, in 'pursuance of our present plan, we come to speak of *Divine* '*Worship*.'*

* Chapter i., Section xiv. at the end.

CHAPTER XI.

THE DEATH OF BISHOP SVEDBERG.

RIGHT glad was the old Bishop to receive his son back from Germany, a recognized Philosopher. His memory had grown treacherous, his nerves tremulous, but his eyes never needed spectacles, and he beheld with a proud joy the handsome volumes of the '*Opera Philosophica et Mineralia*,' printed at a Duke's cost, and fumbled through the leaves for the pictures, chief among which was his own Emanuel's portrait. The hour of his release from the business of this world was at hand, but in Emanuel's honours there was a sweet satisfaction over which he could sleep and wake in delight.

In words which I have already in part quoted, Svedberg thus expresses his comfort in his son up to the ripe age of forty—

'Emanuel, my son's name, signifies "God with us," a 'name which should constantly remind him of the nearness of 'God, and of that interior, holy, and mysterious connection 'in which, through faith, we stand with our good and gracious 'God: and blessed be the Lord's name! God has to this hour 'been with him, and may God further be with him, until he is 'eternally united with Him in His Kingdom!'

The Autobiography from which this passage is taken,*

* Besides several others which have been absorbed in the course of the narrative. Copies of the Autobiography exist to this day, in manuscript, in Sweden; and it is to be hoped that a work so characteristic and amusing may soon find an editor and a printer. In the preparation of this account of Bishop Svedberg, I have been greatly indebted for information to his Memoir in a Swedish Biographical Cyclopædia—'*Biographiskt Lexicon öfver Namnkunnige Svenska Män.*' Upsala, 1849.

was composed by the Bishop when he was between seventy-six and seventy-nine years old, from 1729 to 1732. With his own hand he made six copies, in folios of one hundred and sixty pages, as he says, 'with good intention and in a fatherly spirit,' and dedicated them with his usual sublime self-assurance, 'to 'my children and posterity as an example how to conduct 'themselves after my death.'

In 1734, December 17th, the Imperial Academy of Sciences of St. Petersburg elected Swedenborg a corresponding Member.

On the 26th of July, 1735, Bishop Svedberg died at the age of eighty-two, having ruled in the diocese of Skara for thirty-three years. His body was placed in a vault, he had set apart in the cloister church of Varnhem, and over the door of which he had placed an oval stone with this inscription—

BISKOPENS
DOCTOR JESPER SVEDBERGS
OCH DESS K. HUSTRUS
FRU SARA SVEDENBORGS
HVILO-RUM
A : D 1720.

Which being interpreted, reads—

BISHOP
DOCTOR JESPER SVEDBERG
AND HIS BELOVED WIFE
MRS. SARA SVEDENBORG'S
RESTING-PLACE
A. D. 1720.

The managing man had so far back as the year 1718 written out precise and ample directions for his funeral. 'There is to be no fuss made about my corpse; the Masters 'of Arts and the Clergy of the vicinity are to bear it from my 'house to the grave, and if they grow tired the parishioners will 'relieve them. The funeral will take place by daylight, so 'that there may be no need for flambeaux or torches; the

'funeral sermon will be taken from the text—'I believe in the ''communion of Saints, the remission of sins, the resurrection ''of the body, and life everlasting. Amen.' Music and organ 'will be silent, and only the hymn—'I know I shall again ''arise'—sung at the end. Meat and drink will be abundantly 'provided for the invited guests, and the remnants of the feast 'distributed among the poor of Asaka and Saranaka. The 'funeral memoirs, written by myself, will be read before the 'sermon.'

Thus closed the long life of the busy Bishop, a man spiritual and worldly, liberal and intolerant, generous and grasping, lively and serious, and in all things restless and aggressive. Entertaining it likely was to meet Svedberg once in a while, and hear the rattle of his audacious tongue, and enter into the bustle of his doings; but to be associated with him permanently, must indeed have been weariness to the flesh of all whose ways were not as his ways. To the health of his enemies, who he reckoned many, he used to drink; but it is easier to imagine, that he was disliked as 'a bore,' as an intruder into matters beyond his pale, and as an upsetter of comfortable routine, than, that he was seriously hated as a foe. On the same ground we should suppose that he was liked by his admirers rather than reverenced or loved. There was not stillness enough in him to afford leisure for friendship, and his three mercantile marriages prove, that his sensibilities were of a very coarse texture.

Music was a passion with Svedberg. We read, that one Peter Hesselius, a clergyman, was used to spend his evenings with his violin and flute at the Bishop's fireside, and wile away the hours with their favourite tunes. 'Heaven,' said Svedberg, 'is the land of music. There all motions are melodies. When 'I hear the roar of the waterfalls and the clatter of the 'mills, they bring to mind the constant harmonies I shall 'enjoy when I ascend to my eternal home and abide with the 'Angels.'

Peculiarly notable in Svedberg was his omnipresent self-esteem; in all his affairs the Lord was on his side, and the Devil on his adversary's. In that conviction lay the secret of his pertinacity, his *naïvete*, and his perpetual activity. He never saw himself as others saw him; hence he felt none of that timidity, which afflicts those who can see themselves out of their neighbour's eyes. His frankness was not sincerity so much as ignorance of the effect of his words. Dulness of this sort is a qualification for a certain order of worldly success. Men who are dead to the thoughts and feelings of others concerning them, and supremely satisfied with their own rightness, can drive their measures through society in a style utterly impossible to sensitive organizations. It is plain, that was Svedberg's case. Indifferent, because dead, to unspoken opinion, he was able to work incessantly without being bewildered by a doubt or troubled with a fear. Direct resistance in speech and action alone affected him, and he was satisfied if his imperious wishes were obeyed without taking any heed of the motives from which obedience was yielded.

Varied by culture, circumstance, and direction, we shall observe in Emanuel Swedenborg an essential repetition of his father's mind.

Bishop Svedberg left a considerable fortune. Swedenborg's share, added to what he had inherited from his step-mother, placed him in independence, and set him free to pursue his studies. In the following year he therefore found a substitute for his Assessorship, and to him resigned the half of his salary of 1,200 dalers, and set off for the Continent in order to study Anatomy and Physiology, and print his promised books. A daler in 1736 was worth about ninepence, and his official income transmuted into English coin came to £44 8*s*. 10*d*.; a sum which, it is almost needless to remark, had in Sweden more than a hundred years ago a value that £44 8*s*. 10*d*. very distantly represents.

CHAPTER XII.

SEVEN YEARS OF TRAVEL AND OF PHYSIOLOGICAL STUDIES.

'On the 1st of July, 1736,' says Swedenborg in a journal,* 'I received permission from our most august King, to enter 'upon a journey into foreign parts for the space of three or 'four years, that I might compose and publish some literary 'work.

'On the 3rd of July I had the honour of an interview with 'the King and Queen, who most graciously received me in 'the palace of Carlberg. Between the 3rd and 10th of the 'month I saluted the Councilors of the Kingdom, and on the '9th I took leave of the Assessors of the College.' On the 10th he set out.

He first sailed to Denmark, and on the voyage encountered a tempest which lasted three days. In Copenhagen he spent about a week, then went to Hamburg, and then into Hanover and Holland arriving in Amsterdam where he 'saw many 'friends. The entire city aspires after nothing but gain.' In Rotterdam he came into the midst of a fair and after some notes on the amusements of the people, mountebanks, and shows he makes these reflections on the prosperity of the Dutch.

'Here at Rotterdam, it has suggested itself to me to in-

* This journal was written in Swedish, and what portions exist were translated into Latin by Dr. Kahl, and printed by Dr. Tafel. '*E. Swedenborgii* '*Itinerarium ex operibus ejus posthumis in Musco Academiæ Regiæ Holmiensis* '*Asservatis. Stuttgardiæ apud Ebner et Seubert.* 1844.' Our extracts are made from this translation.

'quire why it is that God has blessed a people so barbarous 'and boorish as the Dutch, with such a fertile and luxuriant 'soil; that He has preserved them, for so long a course of 'years, from all misfortune; that He has raised them up in 'commerce above all other nations; and made their provinces 'the mart and emporium of the wealth of Europe and the 'world. On consideration, the first and principal cause of 'these circumstances appears to be, that Holland is a republic, 'which form of government is more pleasing to God than an 'absolute monarchy. In a republic, no veneration or worship 'is paid to any man, but the highest and lowest think them-'selves equal to kings and emperors; as may be seen from the 'characteristic bearing of every one in Holland. The only one 'whom they worship is God. And when God alone is wor-'shipped, and men are not adored instead of Him, such worship 'is most acceptable to Him.

'Then again, in Holland, there is the greatest liberty. 'None are slaves, but all are as lords and masters under the 'government of the most high God; and the consequence is, 'that they do not repress their manliness either by shame or 'fear, but always preserve a firm and sound mind in a sound 'body; and with a free spirit, and an erect countenance, com-'mit themselves and their property to God, Who alone ought 'to govern all things. It is not so in absolute monarchies, 'where men are educated to simulation and dissimulation; 'where they learn to have one thing concealed in the breast, 'and to bring forth another upon the tongue; where their 'minds, by inveterate custom, become so false and counterfeit, 'that in Divine worship itself, their words differ from their 'thoughts, and they proffer their flattery and deceit to God 'Himself, which certainly must be most displeasing to Him. 'These seem to be the reasons why the Dutch are more 'prosperous in their undertakings than other nations. Their 'worshipping Mammon, however, as a Deity, and caring for 'nothing but gold, is a thing not compatible with long pros-

'perity; yet perhaps there are ten in a thousand, or in ten 'thousand, who avert the punishment, and cause the rest to 'participate with them in the abundance and blessings of 'this life.'

From Rotterdam he went to Antwerp, and thence to Brussels and other towns of Belgium. On his journey from Antwerp to Brussels by *trekschuit* (the river boat of the Netherlands), he had among his fellow-passengers two barefoot Franciscan friars, one of whom stood on a spot for four hours, praying devoutly all the time; upon which he remarks: 'This custom of praying is doubtless well pleasing to God, if 'it proceed from a true and faithful veneration, and from a 'pure mind, and not from simulation and hypocrisy, as with 'the Pharisees. Prayer avails much, as we know from the 'instance of Moses when his people was rebellious, as well as 'from other examples. Paul was also desirous that others 'should pray for him.'

On the 1st September he came to 'Roye in Picardy, a 'miserable town. The monks are fat and voluptuous, and an 'army of such fellows might be banished without loss to the 'state. They fill their bellies, take all they can get, and give 'the poor nothing but fine words and blessings; and yet they 'are willing to take from the poor all their substance for 'nothing. What is the good of barefoot Franciscans?'

On the 3rd of September he arrived in Paris, and took up his abode in the Hamburg Hotel. In Paris he remained for a year and a half, during the last four months of 1736, the whole of 1737, and 1738 to the 12th of March. This was Swedenborg's second visit to Paris; in 1712–13 he had spent a year there.

'*4th Sept.*—I saw the city around the Faubourg St. Ger- 'main, was in Notre Dame, the garden of the Luxembourg, 'and at the theatre. The Parisians carry pleasure, or rather 'sensuality to its highest pitch.

'*5th Sept.*—I have been in the King's palaces, the Tuileries 'and the Louvre, where I admired the statues of great, noble,

'and renowned men. I was also in the Hotel Royal des In-
'valides, which is a miracle of architecture, a temple of beauty!
'In the way I saw many grand houses.

'13*th Sept.*—Was at the Italian Comedy.

'14*th Sept.*—Have been to the Opera, which is magnifi-
'cent; to the Chamber of Printers and Booksellers, and to
'the Comedy.

'18*th Sept.*—Was in the Palace and its garden, in the
'churches of the Franciscans and Cistercians, and to the
'Italian Comedy. I had some controversy with an Abbé
'about the worship of the Saints. He utterly denied that
'they were worshipped, contending that worship was solely
'rendered to God, veneration to Saints, and double veneration
'to the Virgin Mary.

'28*th Sept.*—Was at the Opera, and saw excellent acting
'and dancing.

'2*nd. Oct.*—I have removed my lodging to La Rue
'd'Observatoire, opposite the Cordeliers.

'3*rd Oct.*—Was at the Church of the Cordeliers, and to
'their Convent, which is a magnificent house.

'10*th Oct.*—It is reckoned that the tax called the tenths
'yields annually 32,000,000, and that the Parisians spend two
'thirds of this sum over their own city. In the remote
'provinces of the kingdom the impost is not fairly paid,
'because the people make false returns. One fifth of the
'whole of France is in the hands of the Church. If this con-
'dition of things lasts long, the ruin of the empire is certain.

'17*th Oct.*—I have been to the Opera at the Palais Royal,
'where a charming piece was performed. The best dancers
'are Malter and Desmoulins. Among the actresses most
'praised are Madame Breton and Madame Mariette; among
'the actors, Fribaud and Fel; among the singers, Pellecier
'and Antier.

'I was also at the Sorbonne, hearing a theological debate.

'*Oct.* 30*th.*—I was at the Church of the Theatins at Port

'Royal, and at the Church of the Augustins at the Tuileries, 'where Guillaume, preacher to the King, delivered a sermon 'like an actor in a play, in a most artificial manner.

'*Nov.* 3.—I was at the palace where the Parliaments are 'held, and one is now commencing its sittings. In the large 'Hall of Assembly is a very beautiful picture; many candles 'were lit, and the place was filled with most exquisite music. 'The nobles were robed in purple. The bishop presided in his 'sacred garments.

'I went to St. Chapelle, which St. Louis built in 1245, 'now open. The two tables of the altar are painted in en- 'caustic, one representing Christ crucified, and the other His 'resurrection. Around are many smaller pictures of great 'value. Among the relics shewn is a fragment of the cross, 'a thorn from the crown of thorns, the spear, the sponge, 'and other things purchased at great cost, and brought from 'Constantinople.

'*Jan.* 1, 1737.—I have been at St. Geneviéve's. Gene- 'viéve is the patron saint of Paris.'

And so on, day after day was passed during the first months of this Parisian residence. Swedenborg was plainly an active sight-seer, with an omnivorous curiosity. His journal contains few opinions, and is little more than a catalogue of sights. Who were his friends, what men of learning he visited, he does not tell, and with the exception of the visit to St. Geneviéve on New Year's-day, to St. Denis on the 23rd of January, and to the village of Poissy on the 30th of July, the whole of 1737, and 1738 to the 12th March, is, in his journal, a blank.

On the 12th of March, he left Paris for Italy by way of Mâcon and Lyons. At Lyons he spent some days inspecting the city and its manufactories. After a tedious and dangerous journey across the Alps he reached Turin, through whose streets as he entered passed a procession of monks bearing lighted candles.

'*4th April.*—I was at the Chapel Royal and heard sweet 'music sung by eunuchs. I saw the King and Queen.'

From Turin he went to Milan, and on the way his guide proved to be a robber. He threatened Swedenborg with his dagger, who managed to convince him, that he had no money, and that his murder would be a profitless crime.

Having viewed Milan, he passed on to Venice, where he remained from April to August. We read—

'*9th August.*—When I had finished my work I went again 'to Pavia, and thence to Vicenza and Verona.'

I presume this refers to the completion of his work on '*The Economy of the Animal Kingdom.*'

Mantua, Ferrara, Bologna, Florence, Pisa and Siena were next visited, and on the evening of the 25th of September Swedenborg entered Rome by the Flaminian way and through the People's Gate.

In Rome he remained until the 15th of February, 1739, or four and a half months. His journal, like that kept in Paris, consists of a mere list of the sights of Rome, with here and there a note of admiration over some picture, statue, or palace. His lodging was near the house where Christina of Sweden abode and died, and he records—

'*30th Jan.*—I was where lived Christina, Queen of 'Sweden. From the garden is seen the whole city, St. 'Peter's, and the surrounding country.'

It has been said, that Swedenborg published at Rome in 1740 '*A Dissertation on the Nervous Fibre and the Nervous* '*Fluid;*' but of the work no trace can be found. It is likely some blunder has been made, though, as Dr. Wilkinson remarks, the title bears a Swedenborgian aspect.

Swedenborg's presence in Rome set the Cardinals thinking about him and his writings; and the result was, that the '*Opera Philosophica et Mineralia*' was honoured with a place in the '*Index Expurgatorius*,' in 1739.

In his journal Swedenborg does not mention the Pope.

It is likely he did not see Clement XII., who then filled the papal chair, for he was an old man, worn out and blind. He had been elected Pope in 1730 at the age of seventy-eight, full of infirmities, as a brief respite to conflicting claims; but he lived to rule wisely and well for ten years, rather longer than intended, when he was succeeded by Benedict XIV. We shall hear something from Swedenborg about both of these Popes anon.

From Rome he returned to Florence, where he had the pleasure of spending two hours in conversation with the Grand Duke and Duchess, then he went to Leghorn, and thence to Genoa, where his journal concludes with these entries—

'17*th March*, 1739.—I have come to Genoa, which has an 'excellent harbour, superb palaces, and a senate-house the 'most splendid imaginable, in which is a picture of Christopher 'Columbus, so livingly painted, that I could conceive nothing 'more perfect.

'I saw the Doge dressed in red to the shoes, and the 'Nobles, who are eight hundred, all in black with little tippets, 'and with noses and faces like apes.

'I was in a most pleasant garden, which now in the middle 'of March is in high bloom, oranges and citrons are ripening, 'olives are gathered from the trees, Pomona is bringing her 'harvest.'

After this date we are without record of Swedenborg's goings. In 1740-41 he must have been at Amsterdam, for there he printed his '*Economy of the Animal Kingdom*.' In 1740 he was likely at Leipsic, for there appeared ten Latin verses from his pen celebrating the third centenary of the art of printing. It is probable he went home to Stockholm in 1741, for we know he returned to Holland from Sweden in the summer of 1743, and at the Hague published Parts I. and II. of his '*Animal Kingdom*.' In 1744 he left Holland for London, where in 1745 he published Part III. of his '*Animal Kingdom*' and his '*Worship and Love of God*.'

This is a very meagre summary of seven years, but there is nothing more known from the summer of 1736 to the summer of 1743; to the latter date we shall recur by and bye. From the mass of writing he produced in these years, we conclude that he spent his time in the study of the works of the best Anatomists, attended lectures, and got into dissecting rooms whenever he had an opportunity. In his '*Itinerary*' he makes very few references to his studies. On the 21st of July, 1736, he notes that he is reading and making extracts from Wolf's '*Cosmology*' and '*Ontology*.' On the 6th of September, in Paris, we find him meditating a treatise to prove that 'The Soul of Wisdom lies in the acknowledgment and 'knowledge of the Deity;' and on the next day a second treatise, setting forth, that 'It is now time to proceed from facts 'to the exploration of Nature.' On the 10th and 11th of September he states, that he is working at the outlines of a book, '*De anni genere*,' the nature of which, from the title, it is difficult to make out; literally it means, '*On the Kind or Nature 'of the year*,' and has been supposed to be a work on the settlement of the question respecting the new and old style of the Calendar. At this time he was still pondering on the subjects treated in his '*Principia*,' for on the 4th of October, recording a visit to the gardens of the Tuileries, he adds, 'my walk was 'exceedingly pleasant to-day; I was meditating on the forms of 'the particles of the atmospheres.' With the notice of the completion of his work at Venice, 9th August, 1738, these comprise all the references to his literary labours in his '*Itinerary*.'

There is an anecdote referring to this time in Swedenborg's life, which may be mentioned. When he was an old man General Tuxen asked him, Why he did not wed with Emerentia Polhem, and he frankly answered, "She would "not have me." Tuxen then ventured to inquire, Whether in his youth he had been indifferent to women? Swedenborg replied, "Not altogether. In my youth I had a Mistress in "Italy."

When in Italy he was fifty-two years old, not an age usually spoken of as that of youth; but at the time the confession was made he was eighty, and looking down through thirty long years, fifty might perhaps appear as the time of youth.

We have already mentioned a similar connection spoken of by Robsahm,* who relates—

'It is well known that Swedenborg in his youth had a 'Mistress, whom he left because she was false to him. Besides 'this there cannot be found in his life any trace of a disorderly 'love.'†

No doubt Robsahm refers to his life in Stockholm and not in Italy. It may have been that Swedenborg was misunderstood by General Tuxen, and that 'Italy' was supplied by his imagination. Yet there is fair cause for belief in both Mistresses. The confession to Tuxen was not exhaustive, and Robsahm did not know everything. Moreover the Italian Mistress is more credible after the Stockholm one, even as the chances of marriage are greater with widowers than bachelors.

Let us now look over the books which Swedenborg has printed.

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* M. Robsahm, Director of the Bank of Stockholm, became intimate with Swedenborg towards the close of his life, and after his death published a pamphlet, consisting of a number of interesting particulars descriptive of Swedenborg's life and conversation. Robsahm's anecdotes have been often printed, but the English versions are usually more or less garbled. I shall often quote Robsahm as saying this or that, and let this reference to him as an authority suffice.

† See Dr. Tafel's '*Sammlung von Urkunden betreffend das Leben und den 'Character Eman. Swedenborg's. Abtheilung III.*,' p. 20.

CHAPTER XIII.

THE ECONOMY OF THE ANIMAL KINGDOM.*

IT will be remembered, that Swedenborg arrived at the conclusion, that the Soul was an immortal machine consisting of the inmost and subtilest parts of the Body. In order that he might discover the Soul in its fastnesses he resolved to pierce the Body from the outside, membrane by membrane. This resolve he recorded in 1734, and in 1741, after seven years of search, he gave the world the results in two volumes, entitled '*The Economy of the Animal Kingdom.*'

By the Animal Kingdom Swedenborg did not refer to the Kingdom of Animals, but to Man only, Man being the summary of all Animals: as he remarks—

'Man did not begin to exist until the Kingdoms of Nature 'were completed; and then, the world of Nature concentrated 'itself in him at his creation. Thus in Man, the microcosm, 'the whole Universe may be contemplated from the beginning 'to the end, from first to last.'

In pursuit of the Soul through the Body he sets before us a series of articles on—

'The Composition and Genuine Essence of the Blood.

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*'*Œconomia Regni Animalis in Transactiones divisa: quarum hæc prima 'de Sanguine, ejus Arteriis, Venis et Corde agit: Anatomice, Physice et Philo-'sophice perlustrata. Cui accedit Introductio ad Psychologiam Rationalem. 'Amstelodami, Apud Franciscum Changuion, 1741.

'*Œconomia Regni Animalis in Transactiones divisa: quarum hæc secunda 'de Cerebri Motu et Cortice et de Anima Humana agit: Anatomice, Physice 'et Philosophice perlustrata. Amstelodami, Franciscum Changuion, 1741.'

'The Arteries and Veins, their Tunics and the Circulation 'of the Blood.

'On the formation of the Chick in the Egg; and on the 'Arteries, Veins and Rudiments of the Heart.

'On the Circulation of the Blood in the Fœtus; and on 'the Foramen Ovale and Ductus Arteriosus belonging to the 'Heart in Embryos and Infants.

'The Heart of the Turtle.

'The peculiar Arteries and Veins of the Heart, and the 'Coronary Vessels.

'The Motion of the Adult Heart.

'The Motion of the Brain; shewing that its Animation is 'co-incident with the Respiration of the Lungs.

'The Cortical Substance of the Brain.'

These articles are composed of a series of extracts comprising the observations of the best Anatomists, followed by Swedenborg's own comments and inductions.

This method of procedure has led some cursory readers of '*The Animal Kingdom*' to conclude, that Swedenborg's knowledge was derived solely from anatomical books and drawings, and not from actual dissection of the Human Body. He leaves us however in no doubt, that he frequented the dissecting-room, but whether in Holland, Paris, or Venice he does not say: probably wherever in his travels there was an anatomical school he found means of entrance to it. His reasons for making these careful digests of the observations of others we quote at length, as they supply at the same time an accurate estimate of his own speculative genius.

'In the experimental knowledge of Anatomy our way has 'been pointed out by men of the greatest and most cultivated 'talents, such as, Eustachius, Malpighi, Ruysch, Leeuwenhoek, 'Harvey, Morgagni, Vieussens, Lancisi, Winslow, Ridley, 'Boerhaave, Wepfer, Heister, Steno, Valsalva, Duverney, 'Nuck, Bartholin, Bidloo, and Verheyen, whose discoveries, 'far from consisting of fallacious, vague, and empty specu-

'lations, will for ever continue to be of practical use to 'posterity.

'Assisted by the studies and elaborate writings of these 'illustrious men, and fortified by their authority, I have re-'solved to commence and complete *my design;* that is to say, '*to open some part of those things, which it is generally supposed* 'Nature has involved in obscurity. Here and there I have 'taken the liberty of throwing in the results of my own 'experience; but this only sparingly, for on deeply considering 'the matter, I deemed it better to make use of the facts sup-'plied by others. Indeed there are some that seem born for 'experimental observation, and endowed with a sharper insight 'than others, as if they possessed naturally a finer acumen; 'such are Eustachius, Ruysch, Leeuwenhoek, Lancisi, &c. 'There are others again who enjoy a natural faculty for 'contemplating facts already discovered, and eliciting their 'causes. Both are peculiar gifts and are seldom united in the 'same person. Besides I found when intently occupied in 'exploring the secrets of the Human Body, that as soon as I 'discovered anything that had not been observed before, I 'began (seduced probably by self-love) to grow blind to the 'most acute lucubrations and researches of others, and to 'originate a whole series of inductive arguments from my 'particular discovery alone; and consequently to be incapaci-'tated to view and comprehend, as accurately as the subject 'required, the idea of universals in individuals, and of indi-'viduals under universals. Nay, when I essayed to form 'principles from these discoveries, I thought I could detect in 'various other phenomena much to confirm their truth, although 'in reality they were fairly susceptible of no construction of 'the kind. I therefore laid aside my instruments and restrain-'ing my desire for making observations, determined rather to 'rely on the researches of others than to trust to my own.'*

* Introduction to '*The Economy*,' Nos. 17 and 18.

That he was not insensible to the dangers, which beset one '*who enjoys a natural faculty for contemplating facts already* '*discovered, and eliciting their causes*,' take this—

'To a knowledge of the causes of things nothing but '*experience* can guide us; for when the mind, with all the 'speculative force which belongs to it, is left to rove abroad 'without this guide, how prone it is to fall into error, yea into 'errors and errors of errors! How futile it is after this, or at 'any rate how precarious, to seek confirmation and support 'from experience! We are not to deduce experience from 'assumed principles, but to deduce principles themselves from 'experience; for in truth we are surrounded with illusive and 'fallacious lights, and are the more likely to fall because our 'very darkness thus counterfeits the day. When we are 'carried away by ratiocination alone, we are somewhat like 'blindfolded children in their play, who, though they imagine, 'that they are walking straight forward, yet when their eyes 'are unbound, plainly perceive that they have been following 'some roundabout path, which, if pursued, must have led them 'to the place the very opposite to the one intended.*

Indeed Swedenborg's mind was essentially constructive; whenever it was plunged in a solution of facts crystallization at once ensued; by nature he was an architect and no brick-maker. His commentaries on the facts of the Anatomists manifest in every page the creative spirit which transforms the inorganic to the organic. He was, of course, limited by his materials, as is the life of a plant by the conditions of soil and climate in which it is set; therefore where the Anatomists were wrong or imperfect his doctrine grew crooked, gnarled and weak. Many too and serious were the faults on his side; he had the plan of a palace into which the bricks of the Anatomists were to be built; and when their bricks were unequal to his scheme the invention which contrived the

* Introduction, No. 11.

Universe of '*The Principia*,' was seldom at a loss to evolve whatever was thought lacking from the intuitions of his Soul.

His commentaries on the Anatomists culminate in an article entitled—

'An Introduction to Rational Psychology,'

and a considerable treatise on the object of his quest—

'The Human Soul.'

The 'Introduction to Rational Psychology' sets forth a doctrine of Series, Order, and Degrees. In '*The Principia*' he taught us, that Nature or Creation commenced in a Sun of Points, which by a series of condensations and coacervations thickened into Earth. Unless we see and clearly recognize these gradations, he tells us, we shall wearily and hopelessly seek after any knowledge of the Soul; for an ordination and co-ordination of Causes and Effects, of Actives and Passives pervade the Universe from its inside to its outside, and 'consequently the Science of Nature depends on a distinct 'notion of Series and Degrees, and of their order, relation, 'and subordination.

'The more any one is perfected in judgement the more 'clearly does he perceive, that there is an Order in things, that 'there are Degrees of Order, and, that it is by these alone he 'can progress from the lowest sphere to the highest, or from 'the outermost to the innermost.

'As Nature betakes herself upward from visible phenomena, 'or in other words withdraws herself inwards, she instantly, 'as it were, disappears, while no one knows what has become 'of her, or whither she has gone, so that it is necessary to take 'Science as our guide in pursuing her steps.

'The Science which does this I call the Doctrine of Series 'or Degrees, or the Doctrine of Order.*

* Part II., No. 210.

Creation he divides into Six Series ranged under two heads, three superior and three inferior, thus—

The superior or circumambient World comprising—

1. The First Substance consisting of Points of Force or Motion.

2. First Finites formed from the coacervation of free gyrating Points. First Finites compose the Fire of the Sun and the Fire of all combustion.

3. The four Auras—Air, Ether, Magnetism, and an Element subtler and within Magnetism for which he gives no name save Second Finites or the First Element, which occupies the spaces between Suns and Earths.

Produced from the superior is the inferior World, comprising—

1. The Mineral Kingdom, the parent of vegetables and animals.

2. The Vegetable Kingdom deriving its existence from the Mineral, in which also, as in a matrix or womb, it deposits its seed as often as it proceeds to renew its birth.

3. The Animal Kingdom demanding for its existence and subsistence the service of the whole preceding Creation. 'The 'last of the Series in the Animal Kingdom is Man, the most 'perfect Animal and the complement of all things, the micro-'cosm of the macrocosm.

'In these Six Series,' says he, 'Nature seems to have 'rested, for there is no seventh.'*

From all this it is plain, that Swedenborg during the seven years, which had elapsed, had been labouring within the imaginary fence he had thrown round the Universe in his treatises, '*The Principia*' and '*The Infinite.*' His field he had not enlarged, but in it he had diligently digged and thickly planted, keeping a constant eye on the methods of culture favoured by Philosopher Wolf.

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* Part I., No. 584.

The Six Series, into which he divides Creation, are again 'divisible into series, and series of series. There is nothing 'which is not a series in a series. Mere series, and series of 'series constitute Arithmetic, Geometry, Physics, Physiology, 'yea, all Philosophy. By series it is that we speak, reason, 'and act. Our sensations too are series of varieties, more 'or less harmonious, whence result agreement, imagery, idea 'and reason. Where all is equality, or where there is no 'series, Nature perishes.'

From this law of series he excepts only No. 1, the First Substance consisting of Points of Force or Motion. 'The 'First Substance of the World is the only one which does not 'fall under the notice of the understanding as some kind of 'series.'

Creation was thus to Swedenborg a circular process. From the First Substance was derived the Sun, from the Sun the Auras, from the Auras Water, from Water Minerals, from Minerals Vegetables, from Vegetables Animals, from Animals Man, whose Soul reascends and touches the First Substance of the World, to which it stands subordinate and one with the Sun's fire. The ring, we see, was complete.

Bearing this notion in mind enables us to appreciate such passages as these—

'Whereas the Soul has her residence in a place so sublime 'and eminent, that we cannot ascend to her except by a 'particular and general investigation of the lower things of 'her Kingdom, or whereas she lives so far within, that she 'cannot be exposed to view until the coverings under which 'she is hidden are unfolded and removed in order; it hence 'becomes necessary, that we ascend to her by the same steps 'or degrees, and the same ladder by which her nature descends 'in the formation of her body.'*

In order to speak of the Soul, and the unseen things of

* Part I., No. 579.

Nature he felt the need of what he calls 'A Mathematical 'Philosophy of Universals.' He writes—

'The Doctrine of Series and Degrees only teaches the 'distinction and relation between things superior and inferior, 'or prior and posterior; it is unable to express by any 'adequate terms of its own, those things which transcend 'the sphere of familiar things. If therefore we would ascend 'to a higher altitude, we must use terms which are still more 'abstract, universal and eminent, lest our corporeal Senses 'confound things of which we ought not only to have distinct 'perceptions, but which, in reality, are distinct.

'Hence it is necessary to have recourse to a Mathematical 'Philosophy of Universals, by which we shall be enabled not 'only to signify higher ideas by letters, but also to reduce 'them to a certain philosophical calculus. . . . .

'That such a Science of Sciences may be found many of 'the learned have already suspected—nay, they have beheld 'it as afar off. The illustrious Locke, in his golden '*Essay* ''*concerning the Human Understanding*,' near the close of the 'work, after his profound investigation of the powers of the 'mind, discovers at last, as if by divination, that there is yet 'another and profounder Science. 'Perhaps,' says he, 'if ''Ideas and Words were distinctly weighed and duly con-''sidered, they would afford us another sort of logic and ''critic, than what we have hitherto been acquainted with.'* 'In another place he observes, 'The Ideas, that Ethics are ''conversant about, being all real Essences, and such as I ''imagine have a discoverable connection and agreement one ''with another; so far as we can find their habitudes and ''relations, so far we shall be possessed of certain real and ''general truths; and I doubt not, but if a right method ''were taken, a great part of Morality might be made out ''with that clearness, that could leave, to a considering man,

* Book IV., chap. xxi., sec. 4.

'' no more reason to doubt, than he could have to doubt of '' the truth of propositions in Mathematics, which have been '' demonstrated to him.'' *

Supposing a Mathematical Philosophy of Universals attained, yet says Swedenborg, 'I am strongly persuaded, that 'the essence and nature of the Soul, its influx into the Body, 'and the reciprocal action of the Body, can never come to 'demonstration unless with these doctrines is combined a 'knowledge of Anatomy, Pathology, and Psychology, yea 'even of Physics, and especially of the Auras of the World: 'and that unless our labours mount from Experience, we shall 'in every new age have to build new systems, which in their 'turn will tumble to the ground, without the possibility of 'being rebuilt.

'This, and no other, is the reason, that with diligent study 'and intense application, I have investigated the Anatomy of 'the Body in all its parts. In doing this, I may perhaps have 'gone beyond the ordinary limits of enquiry, so that but few 'of my readers may be able distinctly to understand me. Thus 'far however I have felt bound to venture, for I have resolved, 'cost what it may, to trace out the nature of the Human 'Soul.'†

The reader, tired with these preliminaries, may impatiently ask, "What conclusions did Swedenborg come to concerning "the Soul? Did he uncover it? Did he find it, or imagine "that he had laid hold of it in any way? Let me know, in a "few words, the nett result of his research pursued through "these two big volumes!"

Need I say, that Swedenborg cut up the Body, but did not cut into the Soul?

Seven years before, he had settled what the Soul was; he had pronounced it 'the last and subtilest part of the Body.'

* Book IV., chap. xii., sec. 8. † Part II., Nos. 213, 214.

He came therefore to Anatomy, not for instruction, but for confirmation. The Soul was the inmost of the Body; and he enquired of Anatomy, what the inmost of the Body was.

The Anatomists he consulted held a notion which fitted Swedenborg's to a nicety; from the greatest to the least they all believed in Animal Spirits, or a Spirituous Fluid. He writes—

'The learned in general and the Anatomists in particular 'describe the Animal Spirits as running through the finest 'threads of the Nerves, as calling out the force of the Muscles, 'as being sublimated from the Blood, and as having their 'birth in the Brain, which they term the mart and emporium 'of the Animal Spirits.'*

The fact is, that this doctrine of a Nerve Spirit has never ceased to be orthodox until our own day. All the old masters in Anatomy were its adherents. They never saw the Spirit, but as Haller observed, 'that only proves the weakness of our 'Senses, but has no validity against the existence of a Juice 'or Spirit in the Nerves.'

And Swedenborg seconds Haller, saying—

'The red Blood is divisible into a purer Blood and into a 'purest, which we call the Spirituous Fluid. The Spirituous 'Fluid cannot be seen even with the aid of the microscope; 'but we ought not therefore to deny the fact. Our Senses 'lead us only to the threshold where Nature begins to act 'most perfectly and live most distinctly. It has pleased the 'Divine Being to give us Reason to follow up the thread 'where the Senses fail. Were we therefore to terminate our 'researches by the limits of our sight, we should deprive 'Reason of its privileges, and hence be little wiser than the 'beasts.'†

The wisest among old Anatomists knew, that it was vain to seek the Animal Spirits in the corpse. The difference

* Part II., No. 246. † Part II., No. 122.

between a live Body and a dead one was, in their eyes, the difference between the presence and the absence of Animal Spirits. They knew that a corpse was not a Man, but only a vesture from which the Man had fled; that which had fled they called Animal Spirits. Some of them said the Animal Spirits were the Soul, some said they were only the Body of the Soul, and some gave other definitions of their being and functions; but all united in the confession of their existence.

These Animal Spirits were precisely what Swedenborg wanted for the perfection of his theory. So essential were they to him that he says—

'With those who deny the existence of an Animal Spirit, 'as denying First Principles, I hold no disputation. Their 'minds, sunk in unwisdom, are entirely confined to their eyes, 'and all causes with them are confused in effects.'*

His doctrine of the Soul then found its Body in the Animal Spirits of the Anatomists.

In the pursuit of his argument he limits his attention to the Blood. 'Whatever exists in the Body,' he says, 'pre-'exists in the Blood.' The bones, the flesh, the skin are no 'more than concrete Blood.

'The Blood is the complex of all things, that exist in the 'World, and the store-house and seminary of all, that exist 'in the Body. The Blood contains salts of every kind, both 'fixed and volatile, and oils, spirits and aqueous elements; in 'fine, whatever is created and produced by the Three King-'doms of the World, the Animal, the Vegetable, and the 'Mineral. Moreover the Blood imbibes the treasures, that 'the Atmosphere carries in its bosom, and to this end exposes 'itself to the air through the medium of the lungs.

'Since the Blood then is an epitome of the riches of the 'whole World and all its Kingdoms, it would appear as if all

* Part II., No. 165.

'things were created for the purpose of administering to the 'composition and continued renewal of the Blood. For if all 'things exist for the sake of Man, and with a view to afford 'him the conditions and the means of living, then all things 'exist for the sake of the Blood, which is the parent and 'nourisher of every part of his Body; for nothing exists in 'the Body which has not previously existed in the Blood.....

'From these remarks we may readily perceive how many 'Sciences are included in the Science of the Blood: namely, 'the whole circle of Anatomy, Medicine, Chemistry, and 'Physics, and even of Psychology; for the passions of the 'Mind vary according to the states of the Blood, and the states 'of the Blood according to the passions of the Mind. In a 'word, the Science of the Blood includes all the Sciences 'which treat of the substances of the World, and of the 'forces of Nature. For this reason we find, that Man did 'not begin to exist till the Kingdoms of Nature were com-'pleted, and, that the World and Nature then concentrated 'themselves in Man; in order that in the Human Microcosm 'the whole Universe might from first to last be exhibited for 'contemplation.'*

Holding these opinions, he reasonably narrows and simplifies discussion by confining attention to the Blood. Since the Body is made out of the Blood, to understand the Blood is at the same time to understand the Body; skin, flesh, and bones are therefore put aside.

In the '*Principia*' he told us, that a Water-globule was the ultimate and the first material out-come of the inner force of Nature. For like reasons he now tells us the same concerning a Red Blood-globule.

'There is not in the whole compass of Nature a single 'compound entity more simple and perfect than a globule of 'Blood. Blood comprehends in every one of its spherules,

* Part I., Nos. 3, 4, and 7.

'mere First Principles, Elements, and Simples. Consequently 'it possesses potentially and virtually every single thing in the 'Mundane System which is producible from First Principles, 'Elements, or Simples. . . . . Hence the infinite variety 'of liquids and solids in the Animal Kingdom, which proceed 'from one only fountain, which is the Blood.'*

The Red Blood-globule, following Leeuwenhoek, he says, is composed of six globules of White Blood. These six globules of White Blood are again divisible into smaller globules, and these again into smaller still, which the eye with every help cannot follow. These globules, consisting of pellucid spheres, compose the purer or middle Blood, inside which abide the Animal Spirits. He thus gives us three orders of Blood—

I. The Animal Spirits, which he identifies with the first Aura of Creation.

II. The White Blood, which he identifies with the Element of Ether.

III. The Red Blood.

The cohesion of the six globules which make up the Red Blood-globule he accounts for by giving them a base in a particle of common Salt. Every Red Blood-globule has a centre in a cube of Salt, whose six sides are hollowed out for the reception of the six smaller globules, and into the eight angles found at their circumference he inserts six trigons of Salt with curved sides. In this way he explains the existence of the firm and compact Red Blood-globule.

The Red Blood-globules float in Serum, and from out the Serum the cubes and trigons of Salt are taken, which are required for the composition of the Red Blood-globules.

'The Serum is as it were the atmosphere in which the 'Blood floats, and from which it derives its elements; where-'fore such as the Serum is, such is the Blood arising from it, 'and such as is the Blood such is the Serum.

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* Part I., No. 115.

'In the Serum are Spirits, Oils, and Salts of every kind 'derived from the Stomach through the medium of the Chyle, 'and in Water as a vehicle. In the various kinds of food we 'eat and drink are contained the three well-known principles, 'namely Spirit or Oil, Salt and Earth, and Water or Phlegm, 'each of which may be disengaged by a moderate chemical 'heat. This is effected in the Stomach, that beautifully coated 'chemical bladder and retort of animal nature.'*

It may be well to pause here for a little, and in a few words set forth Swedenborg's doctrine of Salt.

In his '*Principia*' he told us, that the Mineral World originated in Salt formed between the interstices of Water-globules; Water, in his idea of Creation, following Air and preceding Earth. 'Experience,' says he, 'informs us, that 'the particles of Sea-Salt have their birth in the Water, or 'between the particles of the Water.'

A particle of Salt shaped in the interstices of Water-globules is a cube with six sides and eight angles, and each side with a concavity answering to the convexity of the Water-globules surrounding it.

When the eight angles of a cube of Salt are broken off there result eight pyramids, each with four solid angles and three concave sides.

From these pyramids of Salt, variously modified, are derived 'every kind of Acid and Alkali.'

If these pyramids of Salt are still further comminuted, 'we then have quadrangular and triangular solids of a shape 'similar to the particles of common Salt and Acids, only 'smaller, and forming the class of *volatile aërial Salts*.'

'From them Oils are produced and conglomerated. These 'Salts constitute the superficies of Oil-globules, the Ether 'occupying the inside of each Oil-globule.

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* Part I., Nos. 48 and 49.

'If again the particles of these volatile aërial Salts be 'divided into parts still more minute, there arise *the most 'volatile ethereal Salts.*

'From them Spirits are produced and conglomerated. 'Spirits are therefore as it were most highly rectified Oils.'

'The particles of Oils and Spirits are of the same dimension 'and diameter with those of Water, for they are composed of 'the primitive elements of common Salts, whence they derive 'forms having a like magnitude with that of the particles of 'Water. Moreover, common Salt is the measure and type 'of the particles of all liquid substances; and when these 'particles are fitted to the hollow sides of Salts, and are as it 'were poured into them, there arises a convexity in the liquid 'particle corresponding to the concavity of the saline.

'Hence the reader may perceive that Salts are divisible 'into three generations, degrees, or orders, and that the 'saline particles, of whatever order, are all similarly cubical or 'pyramidal, that they are all hard or inert corpuscles, never 'movable one among the other without the aid of Waters or 'Airs, that they are of themselves fixed, and impart fixity to 'other things, that they are neither expansile nor elastic, 'and that they temper in different manners the fluidity of 'active substances.

'From these considerations it is clear, that by help of a 'perfect Chemistry, such as that which is exercised by Nature, 'and which consists *in being able out of anything to produce 'anything*, we may out of one compounded Salt, or a quantity 'of primitive Salts, by help of distillation, sublimation, rectifi- 'cation, circulation, filtration, commixtion, digestion, precipi- 'tation, or crystallization, *educe any substance or menstruum 'we please.*

'Such then are the principles of Salts, Acids, Oils, and 'Spirits, so far as I have been able to deduce them from the 'experimental Sciences. This doctrine of Salts however, con- 'sidering, that it is of such exalted utility, and that it requires

'for its full developement such immense research, demands a 'still further portion of time and study to be duly understood; 'indeed it is a subject which merits a separate treatise.' *

From these notes we obtain some idea of Swedenborg's notion of the myriad offices of Salt, and at the same time take a lesson in the Chemistry of last century.

The Red Blood has its birth in the Stomach, from which it ascends as Chyle into Serum, and is taken up and worn as a vesture by the purer, middle or White Blood.

The White Blood is derived from the Ether sucked out of the Air in the Lungs.

'The Lungs may be considered as a single Stomach con- 'sisting of an infinite number of smaller ones, but feeding on 'aërial food, just as the Stomach feeds on terrestrial food.' †

Not only through the Lungs, but also through the Skin does the White Blood draw from the Air the Ether it requires for its sustenance.

Not only Ether, but also volatile Salts are absorbed by the Lungs and Skin from the Air.

The Ether is said to embrace an ocean of saline and sulphurous effluvia from animals, vegetables and earths. This effluvia is presented to the White Blood by means of the Lungs and Skin, and from it absorbs the Salts it needs. The White Blood-globule, like the Red, is a globule by means of Salts; but by Salts of a far rarer order.

As the Red Blood is the vesture of the White; so the White Blood is the vesture of the Animal Spirits.

The Brain is the organ of the Animal Spirits; as the Stomach is of the Red Blood, and the Lungs of the White.

The Animal Spirits 'by a transcendental art' are elaborated in the cortical spherules of the Brain; 'by a wonderful process 'they are conceived within, and excluded from the exquisitely

* Part I., Nos. 70–79. † Part I., No. 51.

'fine wombs of the cortical substance,' and by the Nerves are conveyed to the remotest hamlets of the Body, and emitted into the Blood. The Nerves are the conduits of the Animal Spirits, and through them they glide with the swiftness of light.

There is no part or substance, in the Body which is not permeated and interfused by the Animal Spirits; 'they are 'the life and the cause, the mother and the nurse of the 'inferior Bloods,' and of all the bones and tissues condensed from the Blood.

The Brain pulsates and propels the Animal Spirits through the Nerves just as the Heart does the Red Blood bred in the Stomach. What the Heart is to the arterial and venous circulation, the Brain is to the nervous. Each of the spherules of the cortical substance is a little heart, prefixed to its fibre and by a perpetual systole and diastole does its work.

In this work the Brain is assisted by the Lungs. Between the pulsations of the one and the respirations of the other there is a perfect accord. The peculiarity of Swedenborg's own breathing probably directed his attention to the intimate relation between the Brain and the Lungs. He had from childhood been used to sink into depths of thought, in which, while his Brain paused, his Lungs lay still. The state was a kind of trance which after middle life developed into a prodigious faculty. Any one, who pays attention to his own thoughts and breathings, will quickly observe how intimately they correspond. As often as the Brain is intent, and thinking deeply, it will be noticed, that the Lungs rest inactive; when the Brain is exhilarated and joyous, that the Lungs expand and inhale great gusts of Air; when the Brain collapses with fear, that the Lungs do the same; and when the Brain is disturbed with anger, that the Lungs gulp in the Air in quick mouthfuls. All know the meaning of the deep sigh of care, which is only a great breath inspired and expired after a prolonged thought. The sympathy between the Brain and the Lungs is perfect.

We have thus three fountains for the three Bloods: the Brain for the Animal Spirits, the Lungs for the White Blood, and the Heart for the Red. The motion of the Red Blood is Rotatory, of the White Spiral, and of the Animal Spirits Vortical.

At first Swedenborg seemed inclined to think, that in the Animal Spirits he had found the Soul. He owned, that though every thing in the Body confirmed their existence yet 'they 'could not be discovered by the acutest sense, because they lie 'so deeply hid in Nature, and that no thought can approach 'unto them, except by way of Analogy, and the Doctrine of 'Series and Degrees joined to Experience: nor can the Animal 'Spirits be described save by recourse to a Mathematical 'Philosophy of Universals.'*

After a while however he decided, that the Animal Spirits were not the Soul, but the Body of the Soul, and the Soul he removed into a higher and inner region, saying, 'That the 'Animal Spirits are the organ of the Soul, just as the eye is 'the organ of sight, the ear of hearing, the tongue of taste, 'and the brain of universal perception.†

'Enlightened Reason leads us to believe, that the Animal 'Spirits are not the first of substances, although they are the 'first substance in the Animal Series, being formed from the 'First Aura,' or the Element within and anterior to the Magnetic. 'The Animal Spirits form and rule the Body, 'but they in turn are ruled and formed by the higher forces of 'the Soul.' These conclusions he attains 'by that Intuition 'whereby many truths are captured without the aid of the 'Sciences, or the help of far-fetched arguments, by that 'Intuition, which enables us to decide in an instant whether 'what any one tells us is true, or not.'‡

At the end of his work we find ourselves no nearer a resolution of the mystery of the Soul than at the beginning.

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* Part II., No. 219, 220. † Part II., No. 303. ‡ Part II., No. 227.

Behind the screen of the Animal Spirits he places the Soul, and the sum of his doctrine concerning it is merely a sublimation of his Intuitions about the Animal Spirits.

'In regard to substance the Soul is a fluid, yea, a fluid 'most absolute. It is produced by the Aura of the Universe; 'it is enclosed in the fibres of the Body, of which it is the 'supereminent organ. . . . . If it is asked, Whether the 'Soul be material or immaterial, I inquire, Pray, what is 'Matter? If it be defined as extension endued with inertia, 'then the Soul is not material; for inertia only belongs to the 'last things of Nature, such as Water and Minerals. The 'first Aura of the World is not Matter in this sense, neither 'gravity nor levity can be predicated of that Aura; but on 'the contrary, active force. . . . . On the other hand, Is 'not everything in Creation extended?* and since extended, 'May not the Soul on that ground be called material? Let 'us not however trifle over words.'†

The Soul is thus only the Animal Spirits rarefied, for Creation he keeps iterating proceeds by Series and Degrees from rare to dense, from thin to thick. As he says—

'There is only one first substance of Creation, from it all 'things are derived, in it the principles of all things are 'impressed by the Deity.'‡

Hence by Analogy he holds that he may infer the first from the last, the unseen from the seen.

We have in these speculations a marked advance on the hard Materialism in which seven years before he worked when writing '*On the Intercourse between the Soul and the Body;*' and now, as then, we note with pleasure, that he felt the

* Here is his old fallacy, the root of error and despair in these speculations. All things in Creation are *not* extended; Love, Reason and Memory, and the countless existences of the Spiritual Universe, are not to be understood or explained by any sublimation of Matter.

† Part II., No. 311.

‡ Part I., No. 591.

insufficiency of his doctrine, and his willingness to rise and leave all as labour lost, and enter upon new and more arduous toils if so be the truth may be won.

'To discover the Soul there are two ways; one by bare 'reasoning, the other by the Anatomy of the Body. On 'making the attempt I found myself as far from my object 'as ever. No sooner did I feel the Soul within my grasp 'than I found it eluding me, though it never wholly disap- 'peared from my view. Thus my hopes were not destroyed, 'but deferred, and I have frequently reproached myself with 'stupidity for being ignorant of that, which was yet every- 'where most really present to me; since by reason of the Soul 'we hear, see, feel, perceive, remember, imagine, think, desire, 'will, and by the Soul we are, move and live. The Soul it 'is by cause of which, and out of which the visible corporeal 'kingdom chiefly exists, and to the Soul we are to ascribe 'whatever excites our wonder in the Body; for the Body is 'constructed after the image of the Soul. Thus did I seem 'to see, and yet not to see, the very object *with the desire of 'knowing which I was never at rest.* At length I awoke as 'from a deep sleep and discovered, that nothing is further 'removed from the Understanding than what is present to it, 'that nothing is more present to the Understanding, than what 'is universal, prior and superior, than what is indeed itself. 'What is more omnipresent than the Deity,—in Him we 'live, and are and move,—and yet, What is more remote 'from the operation of the Understanding?'*

He adds—

'Of what consequence is it to me, that I should persuade 'any one to embrace my opinions? Let his own Reason 'persuade him. I do not undertake this work for the sake of 'honour or money; both of which I shun rather than seek, 'because they disquiet the mind, and because I am content

* Part II., No. 208.

'with my lot: but for the sake of truth, which alone is 'immortal.'*

Not the least interesting portions of '*The Economy of the 'Animal Kingdom*' are several in which we note the early dawn of some of the chief ideas which gave specialty to his future life, and which have made him a name among men. These for instances.

The Spiritual Body.

Writing in 1734 he told us, that 'the main end' of his contemplated physiological labours would be, 'to demonstrate 'the immortality of the Soul to the very Senses.'†

The Body of the Soul, as we have read, he concluded was constituted of Animal Spirits, which are one in substance with the First Aura, or that interior sphere of Nature which lies within the Magnetic Element.

'Now,' he says, 'should any one of the external spheres 'of Nature be dissolved, the internal nevertheless remain 'unharmed; for though the effect be lost the cause endures: 'thus wherever Air ceases Ether is found: when the Red 'Blood dies the Animal Spirits survive: though death destroy 'the Body the Soul escapes unscathed.‡

'Hence the human Spirituous Fluid is above all the harms 'which can befall the earthly Body. It is indestructible and 'immortal, though not immortal *per se*. The Soul cannot 'truly of itself be called immortal; because it is created by 'the one Immortal Being, Who is Eternal Life. For Him 'to create anything in itself immortal would be to create, that 'which He is. Whereas, what God does, is to preserve the 'Soul immortal through His indwelling.

'When by death the Soul is emancipated from the bonds

* Part II., No. 218. † '*Intercourse between the Soul and the Body*,' Sec. XIII.
‡ Part I., No. 67.

'and trammels of the Earth, it appears in the exact form of the 'Human Body, and enters on a life pure beyond imagination.

'Had I not found myself supported by the authority of the 'most Christian Fathers, I should not have dared to pronounce 'the opinion, that the Spirituous Fluid will live after the death 'of the Body; but these Fathers held it for certain, that we 'shall hereafter be Angelic Essences. Thus Apuleius, Origen, 'Ambrose, Basil, Justin Martyr, Psellus, and Lactantius 'believed, that Angels have Bodies. . . . . Dionysius the 'Areopagite, Philo Judæus, Athanasius, Chrysostom, and 'Thomas Aquinas, with the Schoolmen, maintained that 'Angels are without Bodies. . . . . But all in modern 'times agree, that we shall be purified Bodies, or Spirits 'without Bones and Flesh.'*

No Resurrection, or Return to the Flesh.

'Freed from the entanglement of the Flesh, the Soul 'rises from a lower to a higher life. Divested of the Red 'Blood, and the Flesh and Bone produced from that Blood, 'the Soul clothed with the Spirit preserves the perfect form of 'the Body. Never again can it attract the elements from the 'three Kingdoms of the World wherewith to form anew a 'fleshly covering. The carnal Body is at death dissolved be-'yond recovery; the Soul has no more any need, or desire for 'its service. Nor can the Soul migrate back to Earth by means 'of an ovum, according to the dreams of old philosophers; for 'the volume of the Animal Spirits is great, and cannot possibly 'begin *e minimo;* therefore the Soul is under the permanent 'necessity of living in its own sphere, and in no other.'†

The Soul will be its own Judge.

'After death not the smallest deed done designedly in the

* Part II., Nos. 348, 349, 351, 356. † Part II., No. 351.

'life of the Body, and not the least word uttered by consent 'of the will, but shall appear in the bright Light of an internal 'Wisdom before the tribunal of Conscience.

'There are no innate laws in the Mind. Conscience is 'generated from instruction adopted by free choice, scrutinized 'by the reason, and passed by the judgment into the will. 'When the conflict of life is over Conscience is discovered 'either killed, wounded, or victorious. If killed, it is a sign 'that the Mind has given up all love and fear of higher 'things, and has resigned itself to the rule of the lower forces. 'If wounded, it is driven about from hope to despair, at one 'moment laying down its arms in exhaustion, and at another 'renewing the combat, or else seeking solace in the doctrine 'of predestination, or of universal grace bestowed without 'any effort to deserve it, or sometimes it attacks and impugns 'the Truth, although the Conscience, that does this is well 'nigh dead of its wound. If victorious, it overflows with 'transporting joys.

'In the Light into which the Soul enters at death the 'Conscience pronounces its own sentence. If good, it rejoices 'in the Light; if evil, it hastes away in pain, even as an 'injured eye shrinks into darkness, though all the while the 'Light is excellent and blameless.'*

The World is the Seminary of Heaven.

'We then clearly perceive, that everything in Creation 'tends to an end. What is the World, with its forms and 'forces, but a complex of means to a universal end? That 'end is Man, whereby the Creator unites Himself with a 'responsive Creation in a Society of Souls in the Heavens.

'If there be a Society of Souls, must not the city of God 'on the universal Earth be its seminary? The most universal 'law of its citizens is, that they love their neighbour as them-

* Part II., Nos. 358–363.

'selves, and God more than themselves. All other things are 'means to this Divine end.

'The Holy Scripture is the code of rules for attaining this 'Divine end. These rules are not so dark and difficult as 'Philosophy and the Love of Self and the World would make 'them; nor so deep and hidden, that any sincere Soul led by 'the Spirit of God, may not draw water for all its needs.'*

God is the only Life; Creation merely manifests Him.

'Life is one thing and Nature another.

'Nature in respect to Life is dead. If Nature lived, it 'would live either from itself, or from some other thing, or by 'some other thing. *If it lived from itself*, then that would 'live which we clearly see does not live; and Life would die 'when the forms of Nature decay in which Life however is a 'mere tenant. Every one must confess, that to confound 'Nature with Life is to violate common sense.

'Nature only serves Life as an instrument. The Animal 'Spirits are the purest organ of Nature in the Body, and are 'most exquisitely adapted for the reception of Life from Him 'Who is self-living, and without Whom not anything in 'Nature could endure.

'The Soul lives from the Spirit of God, Who is not 'Matter but Essence: Whose *Esse* is Life, and Whose Life is 'Wisdom.

'God is the Fountain of Life, the Sun of Wisdom, the 'Spiritual Light, the very Esse and I AM; in Whom we live, 'and move, and have our being; from Whom, and for the 'sake of Whom, are all things. This we are forbidden by 'Holy Scripture to doubt; we are forbidden also by sound 'Reason, for the ancient philosophers acknowledged it out of 'the mere light of their own understandings. "Life belongs ''to God, and the action of God is Life," says Aristotle;

* Part II., Nos. 364–366.

'and again, "The operation of God is immortality, that is, ''perpetual Life."*

The Sun of Nature and the Sun of God.

'To know in what manner Life and Wisdom from God 'flow into the Soul is infinitely above the sphere of the human 'Mind; there is no analysis and no abstraction, which can 'reach so high; for whatever is in God, and whatever law 'God acts by, is God. The only representation we can have 'of it, is in the way of comparison with light; for as the Sun 'is the fountain of light to the World, so the Deity is the Sun 'of Life and all Wisdom. As the Sun of the World flows in 'one only manner, and without unition into the objects and 'subjects of its Universe; so also does the Sun of Life and 'Wisdom. As the Sun of the World flows in by mediating 'Auras, so the Sun of Life and Wisdom flows in by the 'mediation of His Spirit. As the Sun of the World flows 'into objects and subjects according to the form of each; so 'also does the Sun of Life and Wisdom. We are not how-'ever at liberty to go further than this into the details of the 'comparison; inasmuch as the one Sun is within Nature, and 'the other is above it: the one is physical, the other purely 'moral, and the one lies under the range of the Mind, while 'the other lies withdrawn among the sacred mysteries of 'theology; between which two are boundaries, that it is 'impossible for human faculties to transcend.'†

Man derives his Soul from his Father and his Body from his Mother.

'The Soul of every child is derived from its Father, and 'the Souls of all from Adam, who received his Soul imme-'diately from the Creator. If the Soul is the Spirituous 'Fluid, or the purest natural essence of man, it can come

* Part II., Nos. 235, 245, 311. † Part II., No. 251.

'from no other place than the soil of its birth in the Father. '. . . . . The Body alone is from the Mother.' *

These passages are well worth careful notice; as they mark a great advance in Swedenborg's mind, and by and bye we shall find the same opinions presented to us with new developements as Divine revelations.

In dealing with an author so diffuse as Swedenborg, a severe curb has to be placed on quotation; yet the reader having borne so much, may perhaps suffer a few lines on Swedenborg's old master, whom he adduces as an example of true courage.

Charles XII.

'Genuine valour is preceded and accompanied by no palpi-'tation of the heart, no cold sweat, no defection of the senses, 'nor drooping of the limbs; that is to say, there is no 'immoderate flux of the blood into the veins, no half dying 'with fright, no dread of death, but rather a presence of mind, 'a quick intellectual discernment, a strength of limb, a kind 'of frothing of the cheeks from their glands, and an evolution 'of glowing heat; that is to say, life is then greater in 'quantity, and better in quality. . . . . This true valour 'was seen in Charles XII., late King of Sweden, that 'Hero of the North, who knew not fear, nor that spurious 'valour and daring which are excited by ardent spirits, for 'he never drank aught but pure water. Of him we may 'say, that he led a life more remote from death, and in fact 'lived more than other men.' †

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* Part II., No. 295. This notion of the genesis of the Soul will play a great part in Swedenborg's theological system. Aristotle maintained the same opinion. 'The Body' says he, 'is from the female, the Soul from the male.' *De Generat. Animal.*, lib. ii., cap. iv.

† Part I., No. 232.

CHAPTER XIV.

THE ANIMAL KINGDOM.*

'Not very long since,' writes Swedenborg, 'I published '"*The Economy of the Animal Kingdom*,' and before travers-'ing the whole field in detail, I made a rapid passage to the 'Soul, and put forth an article concerning it. On considering 'the matter more deeply I found, that I had directed my 'course thither too hastily; after having explored the Blood 'only and its organs: I took the step impelled by a burning 'desire for knowledge.

'As the Soul acts in the supreme and innermost parts, and 'cannot be reached until all her swathings have one by one 'unrolled, I am therefore determined to allow myself no rest 'until I have traversed the universal Animal Kingdom to the 'Soul. By bending my course inwards continually, I shall 'open all the doors, which lead to her, and at length con-'template the Soul herself: by the Divine permission.'†

Thus clearly does he set forth his aim, and thus his plan.

'I intend to examine, physically and philosophically, the

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* '*Regnum Animale Anatomice, Physice et Philosophice perlustratum. 'Cujus Pars Prima. De Visceribus Abdominis seu de Organis Regionis 'Inferioris agit. Hagæ Comitum, apud Adrianum Blyvenburgium*, 1744.

'*Regnum Animale Anatomice, Physice et Philosophice perlustratum. Cujus 'Pars Secunda. De Visceribus Thoracis seu de Organis Regionis Superioris 'agit. Hagæ Comitum, apud Adrianum Blyvenburgium*, 1744.

'*Regnum Animale Anatomice, Physice, et Philosophice perlustratum. Cujus 'Pars Tertia. De Cute, Sensu Tactus, et Gustus; et de Formis Organicis in 'Genere, agit. Londini*, 1745.'

† Part I., Prologue, No. 19.

'whole Anatomy of the Body, all its Viscera, abdominal and 'thoracic, the Generative Organs of both sexes, and the 'Organs of the five Senses. Likewise,

'The Anatomy of all parts of the Cerebrum, Cerebellum, 'Medulla Oblongata, and Medulla Spinalis.

'Afterwards, the cortical substance of the two Brains, and 'their medullary fibre; also, the nervous and muscular fibres 'of the Body, and the causes of the forces and motion of the 'whole organism: Diseases moreover, those of the Head par-'ticularly, or, which proceed by defluxion from the Cerebrum.

'I propose afterwards to give an introduction to Rational 'Psychology, consisting of certain new Doctrines by the 'assistance of which, we may be conducted from the material 'Body to the immaterial Soul. These Doctrines are—

'The Doctrine of Forms.	The Doctrine of Influx.
'The Doctrine of Order and 'Degrees.	The Doctrine of Correspondence and Representation.
'The Doctrine of Series and 'Society.	The Doctrine of Modification.

'From these Doctrines I come to the Rational Psychology 'itself, which will comprise

'Subjects of Action,	Imagination and Memory.
'External and Internal 'Sense,	The Affections of the Will.
'Intellect, Thought and 'Will.	The Affections of the Rational Mind.
	Instinct.

'Lastly, of the Soul and of its connection and intercourse 'with the Body, its affections and immortality, *and of its state 'when the Body dies.* The work will conclude with a Con-'cordance of Systems.

'From this summary the reader may see, that the end I 'propose is a knowledge of the Soul; that knowledge will be

'the crown of my studies. This then my labours intend, and 'thither they aim.'*

In what a different sense Swedenborg is here speaking of the Soul from that in which he formerly spoke, take this example—

'It is impossible to climb or leap from the organic, 'physical, and material World—I mean, the Body—imme- 'diately to the Soul, of which neither Matter, nor any of the 'adjuncts of Matter are predicable; for Spirit is above the 'comprehensible modes of Nature, and in that region where 'the significations of physical things perish.'†

Swedenborg supposes, that some may object to his search after the Soul on the ground, that the Soul dwells in the realm of Faith, and not of Intellect; and that Reason ought to confine its exercise to the Earth, and not aspire to heights, for which it has no wings, and which lie in the domain of Revelation.

'I grant this,' he says. 'Those who are inspired by a 'Divine Faith despise the assistance of confirmatory arguments, 'and perhaps they will laugh at these labours of mine; nor 'would I persuade any one, who comprehends these high truths 'by Faith, to attempt to compass them by his Intellect: let 'him abstain from my books. Who so believes Revelation 'implicitly, without consulting the Intellect, is the happiest of 'mortals, the nearest to Heaven, and at once a native of both 'Worlds.

'These pages of mine are written for those only, who never 'believe anything but what they can receive with the Intellect; 'consequently, who boldly invalidate, and are fain to deny the 'existence of all things sublimer than themselves, as the Soul 'itself, and what follows therefrom—its life, immortality, 'heaven, etc. These things, since they do not perceive them, 'they reject, classing them among empty phrases, phantasms,

* Part I., Prologue, Nos. 14, 15. † Part I., Prologue, No. 17.

'trifles, fables, conceits, and self-delusions; consequently, they 'honour and worship Nature, the World and themselves; 'in other respects, they compare themselves to brutes, and 'think, that they shall die as brutes die, and their souls exhale 'and evaporate: thus they rush fearlessly into wickedness.

'For these persons only I am anxious; for them I indite, 'and to them I dedicate my work.'*

There are two ways, says Swedenborg, which promise to lead to the Soul—the Analytic and the Synthetic, or the Inductive and the Deductive.

The Synthetic commences from principles and causes, and descends to Experience, to phenomena and effects.

The Analytic commences from experience, from phenomena and effects, and ascends to principles and causes.

Thus Analysis as a method of proceeding is the inverse of Synthesis.

In the Synthetic way Swedenborg will not walk; he utterly condemns it, saying—

'Synthesis has been the favourite method with philosophers 'since philosophy began. It is a method pleasing and won- 'derfully akin to the human Mind; it enables the philosopher 'to indulge his own tastes, assume the principles he likes, and 'proclaim them as truths. Should anything adverse in ex- 'perience arise Synthesis easily polishes it away, represses, or 'removes it. We are very easily beguiled into the ideal games 'of Synthesis; the race is easy. We fix our goal, and bound 'between it and the starting place.

'Synthesis is easy and agreeable; but it is not the way 'that leads to truth. Could any one tell me by Synthesis, or '*a priori*, what is contained in the Body? Could any one 'without experience predict, that it contained a heart, liver, 'kidneys, arteries, mesentery, and a myriad other things?

* Part I., Prologue, Nos. 21, 22.

'. . . . But alas! through Synthesis we are often so puffed 'up with self-conceit, that we fancy we are in the sky when 'we are squatting on the earth, in the light when we are in 'the dark, and at the inmost when we are no further than the 'outmost. Synthetic reasoning is the cause and source of 'the insanities of the human Mind.

'The Mind derives from the Senses, or absorbs through the 'Senses all the materials, on which it reasons. We are born 'in complete ignorance, and in process of time our Senses 'are opened, through them impressions are received and 'sublimated into ideas, which by Reason are methodized into 'doctrines. Thus by slow degrees is the judgement developed; 'and this is Man's only way of attaining truths, so long as his 'Soul abides in the Body.

'In fact, Synthesis is nothing except a poor, precocious 'and vague Analysis; it gives out no more than has crept 'into the Intellect by the Senses, and to a fragment of expe-'rience, frequently distorted, would subdue universal expe-'rience. Whence come opinions, hypothesis, theories, systems.

'These monsters of Hypothesis are born, have their wor-'shippers and their day of glory, grow old, die, and are 'forgotten; but from their ashes broods of new ones spring 'which walk as spectres through the earth, and like enchant-'resses distract the human Mind perennially. Hence errors, 'mental darkness and strife, civil wars between the Soul and 'Body, scholastic contentions over straws, the flight and exile 'of truths, stupor and black night, all bred from the inclination 'and habit of Synthetic reasoning.'*

What an excellent piece of self-criticism and condemnation have we here! Often whilst discussing '*The Principia*' '*The Infinite*' and '*The Economy of the Animal Kingdom*' have I felt tempted to express my weariness with Swedenborgian dreams in terms something like these; but forbore; knowing

* Part I., Prologue No. 6–10 abridged.

what was coming. The expression of his revulsion against theory goes however to an unwarrantable though natural extreme and exceeds his own intention; it is like an out-and-out curse of wine in the suffering and disgust, which follow a night of excess.

'So much for Synthesis,' he continues, 'now for Analysis.

'Analysis commences from facts, effects and phenomena, 'and mounts to causes, and causes of causes. It searches for 'facts, collects them from every quarter, heaps them together, 'and again selecting them from the heap, reduces them to 'order. Analysis invokes all the Sciences, and with their aid 'the Mind girds herself to her task, and begins to build. Thus 'helped, the Mind founds and rears her palace, not in the Air, 'which is not her element, but on the solid Earth.

'Analysis is the only open way to truths for us earth-born 'men; but verily it is a long and toilsome road; for as all 'truths are related together, to attain thorough knowledge of 'one we must needs make acquaintance with many. We must 'make ourselves masters of all the Sciences and Arts: nay, 'from those already known we must generate and discover 'others. In a word, we must court all the Muses.

'When at length by Analysis we have attained the prin-'ciples of things, we may then advocate them; and from 'the mountain of Principle sit and contemplate the realm of 'Experience. Yet when we have done our utmost, there will 'remain many things hid in obscurity; for, while the Mind is 'buried in the Body it can never rise wholly above the mists 'of the Senses.

'We are now in possession of vast stores of experimental 'knowledge, lying dead and unused. Let us then gird up our 'loins for the work. Experience is at our side with a full horn 'of plenty. The nine Virgins are present with the riches of 'nearly two thousand years. Nor do I think we ought to 'wait any longer, lest haply experimental knowledge should 'be overtaken by age, night and oblivion, and the Arts and

'Sciences be carried to the tomb; for, unless I mistake the 'signs of the times, the World's destinies are tending thither-'wards. All things, at the present day, stand provided and 'prepared, and await the light. The ship is in the harbour, 'the sails are swelling, the east wind blows; let us weigh 'anchor and put forth to sea.'*

The order pursued in '*The Animal Kingdom*' is the same as in '*The Economy.*' First is premised a copious selection of facts from the Anatomists on the organ under consideration, and then follows Swedenborg's own induction, often as rich in metaphor and analogy, observation and suggestion, as Bacon's '*Essays*' themselves.

He only published three volumes of his great undertaking.

The First Part appeared at Amsterdam in 1744. It treats of the Viscera of the Abdomen, and consists of chapters on the Tongue, Mouth and Fauces as the thresholds of the abdominal regions, on the Pharynx, Stomach, Intestines, Mesentery, Thoracic Duct, Glands, Liver, Pancreas, Spleen, Kidneys, Bladder, and the Peritonœum.

The Second Part likewise appeared at Amsterdam in 1744. It treats of the Viscera of the Thorax, and is composed of chapters on the Nose, Larynx, Trachea, Lungs, Pleura, Thymus Gland, and the Diaphragm.

The Third Part appeared in London in 1745. It treats of the Skin and the Sense of Touch, Organic Forms generally, the Sense and Sensorium of Touch specifically, the Use of Touch, and the Sense of Taste.

This third part was the last of Swedenborg's physiological publications. The work he had mapped out for himself he never completed; yet his manuscripts prove, that he had advanced far beyond the point where he bade farewell to the printer; among them is a work on the Brain of upwards of a

* Part I., Prologue, Nos. 11, 14, 23, abridged.

thousand pages, besides treatises on other portions of the Body, some of which have of late years been printed. I shall not cumber these pages with their enumeration or description, but enter them in the ample *catalogue raisonné* to be found in the Appendix.

CHAPTER XV.

THE WORSHIP AND LOVE OF GOD.*

THE '*Worship and Love of God*,' although published in London in 1745, would appear to have been written several years preceding that date. Its structural affinity is closer to '*The Principia*' of 1734 than to '*The Animal Kingdom*' of 1744, though annotated with his later thought. In '*The Principia*' Swedenborg worked out Creation as far as Paradise, and in '*The Worship and Love of God*' he takes up the thread of his story and tells us how Plants and Animals, and Adam and Eve were made. Why he entitled his book '*De Cultu et Amore Dei*,' I cannot divine; in any ordinary sense it seems a misnomer.

He opens his work in telling us, that 'walking alone in a 'pleasant grove in Autumn for the purpose of composing my 'thoughts, and observing that the trees were shedding their 'foliage, and that the falling leaves were flying around, from 'sad I became serious as I recollected the gratifications, which 'that grove, from the beginning of Spring even to this season, 'had communicated, and so often diffused throughout my 'whole Mind.

'On seeing this change of scene, I began to meditate on

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* '*Pars, I. De Cultu et Amore Dei; ubi agitur de Telluris Ortu, Paradiso* '*et Vicario, tum de Primogeniti seu Adami Navitate, Infantia et Amore.* Ab 'Eman. Swedenborg. Londini, 1745.'

'*Pars, II. De Conjugio Adami, et de Anima, Mente Intellectuali, Statu* '*Integritatis, et Imagine Dei.* Ab Eman. Swedenborg. Londini, 1745.'

'the vicissitudes of times; and it occurred to me whether all 'things relating to time do not pass through similar vicissi- 'tudes: thus, whether this is not the case with our lives as 'well as forests; for it is evident, that they too commence in 'a kind of Spring and blossom, and passing through their 'Summer, sink rapidly into their old age, the image of 'Autumn. Nor is this the case only with individual lives, 'but also with the World, Nations and Societies. The World 'has had its time of infancy and innocence called its gold and 'silver ages, which, it is now believed, are about to be suc- 'ceeded by the last or iron ages, which in their turn will 'shortly moulder away into rust or the dust of clay.'

The wise Ancients, he goes on to say, clearly perceived from the analogy and this perpetual authority of Nature, that Man must have had his Spring-time of innocence, when Earth was a self-cultivated orchard and garden of Paradise fanned with zephyrs and warmed with a gentle and considerate Sun.

He too would revive and contemplate this Paradise with its varied circumstances by aid of the mirrors of analogy.

'Nevertheless without the favour and influence of the 'Supreme Deity, from Whom, as from the only Fountain and 'highest Sun of Wisdom, all truths flow down into our 'understandings inquiry would be vain; wherefore let us 'with adoration supplicate His presence and His favour.'

With this solemn invocation he commences his description of Creation.

The Sun is surrounded with Earths, which by their varied attitudes towards him bring on themselves their Seasons and their Days and Nights.

'Like an aged parent the Sun looks on these revolving 'Globes as his offspring; he continually consults their general 'and particular interests, and although they are distant, he 'never fails to exercise over them his care and parental pro- 'tection; he cherishes them with the warmth issuing from

'his immense bosom; he adorns their bodies and members 'every year with beautiful clothing; he nourishes their people 'with a constant supply of food; he promotes the life of all 'things, and glorifies them in his radiance.

'Since then the Sun executes all the functions of a parent, 'it follows from the connection and tenour of causes, that if 'we are desirous to unfold the history of the Earth from her 'origin and earliest infancy, we must have recourse to the 'Sun himself: for every effect is a continuity of causes from 'the first cause; and the cause by which anything subsists is 'continued to the cause by which it exists, since subsistence is 'a kind of perpetual existence.'*

He now invites us to contemplate the Earth in its birth, or in its egg.

'There was therefore a time like no time when the Sun 'was pregnant, and carried in his womb the bodies of his own 'universe; and when his time was come he emitted them into 'space.'†

It is not to be imagined that the Sun projected from himself the Earths as they now exist; 'it was impossible that 'he could carry in his burning focus such heavy and inert 'bodies.' This was the process.

The Sun was overspread with effluvias, flowing in abundance and in every direction from him. These in course of time condensed, and formed a nebulous expanse, like the white of an egg, in which he was enclosed.‡ On the outer

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* Part I., No. 7.

† Part I., No. 9.

‡ He explains the disappearance of Stars from this cause; and the passage may be taken as a good illustration of Swedenborg's habit of putting forth his conjectures as certainties.

'It is manifest that similar incrustations have not unfrequently appeared 'in the Starry Heavens; for occasionally new Stars have been seen shining 'with great brightness, and presently by degrees growing dim, yet after-'wards returning to their former splendour, or altogether vanishing; *which* '*is a sure proof*, that these Stars have been crusted over with their exhala-

surface of this exhalation a crust, like the shell of an egg, was formed. The Sun thus hemmed in burned to be delivered. His fiery energies at last gathered force to crack the shell, which broke into as many masses as there are Planets.

For a while they lay round 'the burning bosom of their 'father sucking, as it were, at his teats;' but presently he began to cast forth other exhalations, which turned into Auras, and they into Ether which wrapped itself like swaddling clothes about the infant Planets.

Ensphered in Ether, and through the Ether impelled by the Sun, 'the Planets commenced to rotate and to creep, and 'then to dance like little children in quick and short circuits 'around their father. Slowly and by degrees they moved into 'wider and wider orbits, and were thus gradually weaned from 'direct dependence on his glowing bosom.

'Seven children, seven Planets,* were in this way born 'from the Sun. Each according to its size and weight receded 'at a quicker, or a slower pace from its natal centre. Some

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'tions, which have either been broken and their beams allowed to reappear, or 'unbroken continue to hide them.

'If we compare the immense magnitude of the Sun with his Planets, 'we may easily see that such a crust would suffice to make them all big as 'they are.

'This crust or egg was the chaos so famous of old, consisting, as was 'supposed, of the elements of all things in a heap of confusion, from which 'afterwards was educed the Cosmos.'—*Note D to No.* 9.

* On this statement has been hung the absurd story that Swedenborg foretold the existence of Uranus, the seventh Planet, discovered by Herschel in 1781. "The Sun and Seven Planets" had been talked about from the mystical significance of the number seven from the days of Pythagoras. Sometimes the Sun was reckoned the seventh, sometimes the Moon, and some conjectured the existence of a seventh in the inordinate space between the orbits of Mars and Jupiter: a speculation justified in the subsequent discovery of the troop of Planetoids. To settle the question, if there be any, that Swedenborg had no peculiar meaning, or credit in the mention of Seven Planets, I need go no further than a book now on my table, Carlyle's '*History of Frederick the Great.*' At Reinsburg, Prince Frederick's residence, writes Mr. Carlyle, 'the moat 'bridge had upon it Seven Statues representing the Seven Planets, each 'holding in her hand a glass lamp in the form of a globe.' *Vol. II., p.* 69. That was in 1739. Further on I shall have occasion to revert to this matter.

'of them brought along with them from the palace of their 'parent little orbs as servants. Our Earth brought only one 'as a handmaid, which is called the Moon, in order that she 'might reflect the glory of the Sun upon her face in the 'night.'*

The Earth in its first state 'was a large heap of fluent 'principles of inert Nature,' boiling furiously in the Sun's glare. Innumerable were the changes necessary to condense these principles to Water, Salt, Earths, &c., so that from them again Plants and Animals might be hatched.

Two agencies are seen in all Nature, when anything is produced—an Active and a Passive. At the beginning the Ether, in which the World floated, was the Active, and the World itself the Passive. From the marriage of the two was born the Air, which swathed the Earth like a robe, tempered the Sun's rays, and gentiy pressed its surface.

The Earth then began to contract a crust, which thickened like a scum over the continually boiling mass. In this state it 'was a perfect sphere without hills or valleys, and only divided 'by rivers and streams, springing up from hot-baths, like warm 'veins in a new body.' It was overspread too with a dense mist, which rose into the Air, and returned again to its surface as a heavy dew. 'This virgin Earth was now like a new egg 'with the Mineral, Vegetable, and Animal Kingdoms hidden 'in its substance.'

Thus the Earth hastened to her maturity. At first, whilst almost touching the Sun's disk, her Seasons were so rapid, that she passed through ages of years, which if measured by our time would scarcely equal as many months; but her days and years lengthened as she retreated from her parent. Once she occupied the orbit of Mercury, and once that of Venus: yea, there is not a space between her present orbit and the Sun, which, during her retreat, she did not traverse.

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* Part I., Nos. 10 and 11 abridged.

These short years of quick recurring Seasons kept the Earth in a perpetual Spring. 'There were no boisterous 'winds, nor the least cloud between her and the full splendour 'of the Sun and Stars. In perfect serenity and order the 'Sun and Earth conspired in the work of Creation.

'It had been decreed from eternity before the birth of the 'Sun, that the Earth should not only hatch the seeds and 'eggs, which she bore in her most chastised womb; but that 'she should also nourish, and educate them up to independent 'life in the midst of that perfect Spring, in which she now 'luxuriated.

'At the beginning of this Spring the Earth brought forth 'most lovely flowers from the small seeds, which lay nearest 'to her surface. They were variegated in a myriad forms 'and colours, numerous as the delights and smiles of Nature. 'Every flower disputed with its neighbour the palm of ele- 'gance. As many as were the clods of earth on which the 'Sun rained his beams were the varieties of floral beauty. 'Some were marked with Stars picturing the Heavens, and 'some reflected the Sun flaming with his rays, and represented 'his marriage with the Earth.

'On the soil formed from the decay of the flowers sprang 'shrubs, and then trees grouped into groves, and at last there 'appeared that delicious garden called Paradise, through 'which ran innumerable rivers sporting in perpetual circuits 'among beds of violets and evergreen glades. Such was the 'first scene of the theatre of our World.'*

In the perfection of the Vegetable Kingdom the Sun reached the limit of his powers. He could maintain the Paradise, which had been created; but Paradise was only a means to an end. Insects, birds and beasts were wanted for the garden; but to their production the Sun was unequal.

Swedenborg here introduces a higher force, which he

* Nos. 17 to 21.

describes as the Sun of Life, or the Spiritual Sun. This Sun is perfectly distinct from the visible Sun; they stand in the relations of cause and effect, of master and servant, of Soul and Body. The inner Sun is to the spiritual side of Creation all that the outer Sun is to the material side. This Sun of Life flows immediately from the Infinite, or from God Himself, Who alone IS, and by this Sun He animates the Souls of living things for the uses of their life.'*

The inner Sun now entered on his labours in the Vegetable Kingdom, bending every plant in Paradise to the service of his creative purpose.

In the tender leaves of herbs his rays formed eggs, which were hatched by the heat of the outer Sun into animalcula, worms and caterpillars, from which arose swarms of insects, and butterflies, whose wings of gorgeous dye fanned all the flowers in rivalry of their glories.

'Shrubs next twisted their officious twigs into nests in 'which eggs were developed, and birds of as many kinds 'flew forth as there were varieties of shrubs. Seeds were 'providentially scattered around by willing grasses for the 'nourishment of the callow broods. The lustre of the plumage 'of the birds irradiated the garden: some had heads crowned 'and crested, as if with gems and diadems, and in their tails 'shone stars, auroras, and rainbows.'†

Lastly, quadrupeds after their kind were bred from eggs, hatched and nourished with the help of the trees; 'some 'bearing in their horns so many proofs of their descent from 'the forest.'

Our author held the idea, that there is a correspondence between the various orders of Plants and Animals: thus that

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* No. 23 and Note Q. This doctrine concerning the Spiritual Sun is repeated from '*The Economy of the Animal Kingdom.*' We shall see it take a cardinal place in Swedenborg's Theology as a Divine Revelation.

† No. 26.

insects were bred from herbs, birds from shrubs, and quadrupeds from trees.

His notion of the beasts of Paradise was not the common one of their harmlessness. 'Some,' he says, 'were fierce, and 'delighted in nothing but blood; some were black with gall 'and had sullen countenances; some were haughty with self-'admiration, and walked with a strut; others were tame and 'gentle, and quietly bore the threats and haughtiness of their 'neighbours; but others were timid and fearful, trembling at 'the mere sight of fierceness; and some were employed only 'in the pleasures of love, and were continually sportive.*

'As the Earth gave birth to creeping things, birds and 'beasts, so in the same order did the beds of rivers, clothed 'with their own vegetation, breed aquatic animals of every 'species. First, tortoises and shell-fish; then fish with fins, 'which are in the water what birds are in the air; and lastly, 'amphibious reptiles and the great monsters, which walk the 'broad bottoms of the waters as their firm ground.'†

A fully garnished World now stood waiting for its King. For his touch there was the balmy warmth of the Spring; for his smell the fragance of a wilderness of flowers; for his mouth fruits of exquisite flavour; for his ear the song of the birds; for his eyes the majesty of the Heavens and the loveliness of the Earth. All things longed for Man their Master; for him, 'who was the first in the infinite intuition of the Deity, but 'the last in His Creation, being at once its epitome and its 'crown.

'There was no object, not even the smallest, from which 'some resemblance of Deity did not shine forth; therefore all 'things languished with desire to be enjoyed by some being, 'who could return everlasting thanks to the Deity for himself 'and for them.'‡

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* Part I., No. 27. † Part I., No. 28. ‡ Part I., No. 30.

The Birth of Adam.

'There was a grove in the most temperate region of the 'Earth, a very Paradise in Paradise. In its midst grew a 'fruit tree, which bare a small egg, in which as in a jewel, 'Nature concealed herself with her highest powers for the 'initiament of the most consummate Body. This fruit tree 'was hence called the Tree of Life.

'This little egg was not as yet fecundated, only Nature had 'collected into it, as into a sacred little ark, her most precious 'treasures, and provided it with such noble furniture, as a 'bride prepares for her bed chamber.

'When Nature had thus in every respect completed her 'work and gathered up her circumferences into this egg as a 'centre, then the Supreme Mind came to meet her, and infused 'into the egg a Soul by means of concentrated rays of the 'Sun of Life.'*

At once developement began, and all the plants of the grove proffered their service to the coming man.

'The branch of the Tree of Life, which bore the precious 'egg, unfolded into a soft and easy nest, covered with thin bark 'and leaves. The adjacent trees instilled their sap into the 'roots of the honoured tree, rejoicing, that they were allowed 'to be so useful. The Sun dared not approach with his hot 'beams save through the mitigation of a circle of translucent 'apples. The air breathed with gentlest fear among the leaves; 'and the young shoots of the surrounding trees knit themselves 'into a cradle for the babe, which was lined with cotton, wafted 'from the cotton trees by the helpful winds.

'Nor was Nature alone at hand, and urgent with all her 'aids; but Heaven also was favourable with its presence. Its 'inhabitants, or Spiritual Minds, were let down for this gra-'cious purpose, that they might second and direct the offices 'of Nature: also, that they might drive away whatever would

* Part I., Nos. 32 and 33.

'infest the sacred grove; for instantly, when any fierce animals 'leaped its fence, they were struck with sudden terror, and fled 'away into the woods, or with faltering steps dropped on their 'knees; as if to worship their prince and lord. Pure Spiritual 'Essences, by virtue of the power which issues from them, 'can so affect and astonish minds in Nature, that they forget 'themselves, and even adopt habits contrary to the habit of 'their life.'*

As time elapsed the egg-bearing bough declined nearer and nearer the cotton cradle, and at the appointed hour the baby-man cracked his shell, and begun to breathe the air.

The Spiritual Minds or Essences, (a kind of Intellectual Gases, which at this time was Swedenborg's idea of Angels,) 'unanimously resolved,' he says, 'to institute a festival in 'celebration of Adam's birth-day, the last of Creation and 'the first of the Human Race. Wherefore they devised a 'new sport called Paradisiacal, never before sported in the 'Heavens; but not by dancing such as terrestrial nymphs 'pursue. The sport consisted of revolutions and mutual in-'fluxes in circuits and spiral windings, like so many labyrinths 'to our sight. They ran up from a circumference to a centre 'in such a way, that every one felt himself to be the very 'inmost of the centre. Nor was this all. Ravished with 'delight they broke out from the centre into a new rotation, 'and then back again in such a way, that they no longer 'emulated what is perpetual, but what is infinite. They felt 'in this sport not as if they were many, but as if they were 'one; and the delight of each communicated, and every one 'burned with the joy of all. This action and their ecstasy 'flooded the brain of the Babe, so that his lungs forgot to 'breathe in consequence of the festive stupor and lovely 'swoon of the spirits in the fibres. The Babe and themselves 'they presented to the Supreme Deity, Who hailed them with

* Part I., Nos. 36 and 37.

'His grace and favour. Then bursting forth under the 'fervour of this Divine honour they again unwound them-'selves, and twined and glided into one another in marvellous 'fluxions.'*

Naked and beautiful as a god the Babe reclined on his downy couch sucking the ends of branches of the Tree of Life, which nourished him with milk; 'sometimes lying on his back 'whilst the milk dropped straight into his open mouth.' When he slept his little hands were raised, closely folded, towards Heaven. By and bye he crept out of his bed, and laid hold of whatever came in his way; but he could come to no harm; for 'Spiritual Minds stood near ready to provide for every 'movement of this little son of the Supreme Governor.' He grasped the flowers, whose colours pleased his eye, and their odours his nose; and his ear awoke to the voice of singing birds; and nothing gratified his senses, but what was wholesome and helpful to the growth of his Body and Mind.

'All these things were done under the influence of the 'Supreme Deity. From His power all act. He is all in all, 'the one Life; from His Life we live, and living, act.'†

The Boy could not walk, 'but crawled about as a reptile, 'which his Soul observed with a mixture of concern and 'indignation, and used all her endeavours to lift him and set 'him on his feet.

'Intent on this purpose no means were wanting; for the 'Soul from the centres and sanctuaries of all the Arts and 'Sciences conceives her operations, and subdues the things of 'Nature to her ends.

'To get the Boy to walk his Soul contrived various, but 'at the same time lovely, tricks. She bent his eyes on 'beautiful fruits hanging aloft, and inspired in him a desire 'to touch them, adding also strength to his muscles; and in 'like manner she filled him with a longing to eat grapes,

* Part I., No. 42. † Part I., No. 43.

'which hung high on the vines, that by clinging to the 'branches he might lift himself upwards.

'Celestial Genii also added their divine cunning to these 'incitements of the Soul, and by feigned delights sported 'with and circumvented him. At one time, they represented 'above his head a pendent Paradise wreathed with garlands 'and nosegays; at another, they led him to think, that he 'saw infants, as so many little brothers, winged and flying 'rapidly. As he sprang up to play with them, they retreated, 'and then the Genii made him imagine, that he also had wings 'wherewith to fly after them.

'For the inhabitants of Heaven, before pure eyes and 'Minds free from earthly loves, are able to represent anything, 'and at the same time to enkindle in those Minds any ardour 'and attention they please.*

'By these sportive blandishments and delightful fascina-'tions, our infant in the space of a few days was set upon his 'feet, and walked erect with his face turned upwards to the 'Starry Heaven; nor was he willing to let it down again, 'except when he wished to eat for the sake of recruiting his 'body.'†

Thus far Swedenborg's book has some fascination notwithstanding a heavily florid style; but having, with the due enterprise and long suffering of a biographer, gone over its subsequent pages, which describe the education of Adam, I can advise no reader bent on pleasure to adventure across its dry and sandy flats.

He describes Adam's Mind as an Olympus in the Brain. In its highest or inmost chambers dwells the Soul; in its middle chambers Intelligences or Wisdoms, who he styles the Soul's daughters; and in its lowest chambers Sciences or Knowledges, who are servants to the gods above.

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* This sentence has a marked importance in connection with Swedenborg himself.

† Part I., No. 44.

These faculties in Adam's head he sets debating in company with Angels or pure Spiritual Essences, his Soul exceeding the others in volubility; instructing Adam in the blessedness, which attends the rigid subordination of the lower powers to the higher; and of the danger of the Senses, with the help of the servile Sciences, putting their rightful mistresses, Wisdoms and Intelligences, under foot, and throwing the whole mental Olympus into anarchy and darkness.

For instance Adam felt, that he lived of himself as an independent existence; and the Sciences in his Mind, which were the mere registers of his sensations, were quite ready to attest, that his *feeling* was the fact. Here however Wisdom intervened and proved to him, that whilst it was necessary and inevitable, that he should *feel* self-existent and independent, yet, that the *reality* was the exact reverse of his *feeling;* for he might be aware, that, but for the play of Nature on his Senses he could never have attained consciousness, and but for the instant influx and presence of the Deity in his Soul, he would not abide in life for a moment. To harbour then the notion of his independence would be to yield himself a prey to the deepest delusion.

Swedenborg thus gives us an idea of Man as a Veil of Ignorance hanging between God and Nature. His Soul is described as inhabited by God, made wise with His wisdom and knowing all things. In proportion as this Veil is pierced and God and Nature meet, Man becomes consciously intelligent. Adam's education consisted in making holes through this Veil and permitting the Soul and Nature to flow together.

The second part of the '*De Cultu et Amore Dei*' is not always found bound up with the first, and copies of it are rarer and more difficult to obtain. There seems no reason for its separate publication, as it is merely a brief continuation of the story, describing the birth of Eve, her education, and marriage to Adam.

There was a grove distant some furlongs from Adam's, and its perfect duplicate. One evening Adam strolled into this grove, and night coming on he lay down to sleep under its Tree of Life. In a dream a beautiful nymph appeared to him, and moved by passion he sought to fold her in his arms, when like a light cloud she glided away. 'In attempting to 'catch her he so irritated the parts about his thorax, that one 'of his ribs seemed to him to leap out of its place, the nerves 'being so strained by the action of his mind and the blood in 'the breast being put in commotion by the heart. After some 'effort he seemed to himself to catch her, and covered her lips 'and cheeks with kisses. At this moment, when she appeared 'more beautiful than ever, he suddenly awoke, and found, to 'his grief, that he had been dreaming.

'He did not know, that the apple-tree under which he 'rested bore the egg from which his future wife was to be 'born, and that it was her picture he had courted so eagerly 'in his sleep; that the branch at his breast, lying in his 'bosom, was what he had embraced in his arms; and that 'the very egg itself was what he had pressed with his lips 'and his kisses; and in so doing had infused into it a living 'Soul from his own.'*

He left the grove sorrowing for the beautiful maid he had seen and lost, and quite unconscious of the happy deed he had done.

In due season Eve was hatched, and was watched over by Celestial Essences just as Adam had been; and by them she was instructed in all the mysteries of Swedenborgian metaphysics and physiology relating to the Olympus of Soul, Wisdoms, Intelligences and Knowledges, the cortical and cineritious substances of the Brain, the Animal Spirits, Nerves, Veins, Fibres, Forms, Vortices, *et cetera*, to which with an awful audacity our author assures us, 'Eve listened

* Part II., No. 87.

'with rapturous delight' and asked for more in sentences 'of this portentous pattern—'I pray you instruct me by 'your skilful eloquence, whether or not Creation descends 'from the centre in perpetual spirals, and in its descent ex- 'pands itself and grows.' Truly poor Eve, at that rate far excelled any of her daughters in a London drawing-room in patience and politeness. The Celestial Essences make answer in corresponding lingo, which Eve with unabated courage and hypocrisy is said to have 'snatched up with greedy ear.'

Finally, we come to her meeting with Adam, and with a deep sense of relief escape from the weary windiness of the Heavenly Essences.

One day the Essences opened out to her about Adam telling her, "He is not far off; we see him, but he does not "see us; he is looking towards thee, so turn thy head aside, "and let him come to thee, and court thee with humble "entreaty. Thou art now to be the partner of his life and "bed; he is assigned to thee by Heaven; this is the day of "your marriage, and the hour of your union is at hand."

'Connubial Essences at this instant drew her hair, which 'hung in ringlets round her neck, through a golden circlet and 'fastened it in a knot; and they placed a crown of diamonds on 'her head; and adorned her as a bride waiting for her husband 'with a few simple ornaments suited to her radiant beauty.

'Adam had long been trying to re-discover the grove 'where he had experienced his ravishing vision; and his 'failures, and his desire for the beauteous maid began to cloud 'his life with restlessness and care. This happy day in pur- 'suing his search he spied the Angel of his dream in the very 'flesh and exclaimed, "I see clearly that she is mine, for she is '"from my own bosom, and from my own life."'

Eve, ignorant of the meaning of that marriage, of which the Essences had spoken, caught a glimpse of Adam. Instantly a blush suffused her face, and her life sparkled into a strange and delicious flame of love, and tinged like a rose

she stood a naked image of celestial grace. The Essences beckoned Adam on; they touched, embraced, entered into converse, and became the parents of all living.*

"Of course Swedenborg wrote all this confessedly as "fiction," says the reader. There is no sign that he did; nay, my own conviction is, that he believed every word of it as sincerely as he ever believed anything. We have noticed his proneness in '*The Principia*,' '*The Infinite*,' and '*The Economy of the Animal Kingdom*' to set forth his fancies in full detail as certainties; and '*The Worship and Love of God*' is only an ampler development of the same speculative practice. Many who will read with composure and admiration his account of the manufacture of the Elements from Points of Force, and of Earth from Water, will start appalled at the notion, that he was in earnest in describing the creation of Plants, Insects, Birds, Beasts and Fishes, and above all of Adam and Eve; but there is no reason why the Intuition, which could evolve the story of the former should hesitate about the latter. We are as yet on the verge of the world of wonders drawn from the depths of the Swedenborgian Soul.†

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* Part II., Nos. 109 and 110.

† In dealing with the theory of '*The Principia*,' and '*The Worship and Love of God*' Canning and Frere's exquisite parody, 'The Loves of the Triangles,' written in ridicule of Dr. Darwin's '*Loves of the Plants*,' has often come to mind; and had the wits read Swedenborg they could scarcely have quizzed him in some particulars more happily.

Darwin considered, that Lines were generated by the motion of Points, Planes by the lateral motion of Lines, and Solids from Planes by a similar process, and that in Matter so produced *six filaments* commenced to operate and wrought out organized Nature: hence sing the satirists—

'But chief, thou Nurse of the Didactic Muse,
'Divine Nonsensia, all thy soul infuse;
'The charms of *Secants* and of *Tangents* tell,
'How Loves and Graces in an Angle dwell;
'How slow progressive *Points* protract the *Line*,
'As pendent spiders spin the filmy twine;

'How lengthened *Lines*, impetuous sweeping round,
'Spread the wide *Plane*, and mark its circling bound;
'How *Planes*, their substance with their motion grown,
'Form the huge *Cube*, the *Cylinder*, the *Cone*.

'We may therefore conceive the whole of our present Universe to have 'been originally concentrated in a single Point; we may conceive this 'primeval Point, or *punctum saliens* of the Universe, evolving itself by its own 'energies, to have moved forwards in a straight Line, *ad infinitum*, till it 'grew tired; after which the right Line, which it had generated would 'begin to put itself in motion in a lateral direction, describing an Area of 'infinite extent. This Area, as soon as it became conscious of its own 'existence, would begin to ascend or descend, according as its specific gravity 'might determine it, forming an immense solid Space filled with vacuum, 'and capable of containing the present existing universe.

'Space being thus obtained, and presenting a suitable nidus or receptacle 'for the generation of chaotic matter, an immense deposit of it would be 'gradually accumulated; after which, the filament of *fire* being produced 'in the chaotic mass by an *idiosyncrasy*, or self-formed habit analogous to 'fermentation, *explosion* would take place; *suns* would be shot from the 'central chaos; *planets* from *suns;* and *satellites* from *planets*. In this state 'of things the filament of *organization* would begin to exert itself in those 'independent masses, which in proportion to their bulk exposed the greatest 'surface to the action of *light* and *heat*. This filament, after an infinite 'series of ages, would begin to *ramify*, and its viviparous offspring would 'diversify their forms and habits, so as to accommodate themselves to 'the various *incunabula*, which Nature had prepared for them. Upon this 'view of things it seems highly probable, that the first effort of Nature 'terminated in the production of Vegetables, and that these being abandoned 'to their own energies, by degrees detached themselves from the surface of 'the earth, and supplied themselves with wings and feet, according as their 'different propensities determined them in favour of aerial and terrestrial 'existence. Others, by an inherent disposition to society and civilization, 'and by a stronger effort of *volition*, would become Men. These in time 'would restrict themselves to the use of their *hind feet;* their *tails* would 'gradually rub off by sitting in their caves or huts as soon as they arrived at 'a domesticated state; they would invent *language* and the use of *fire*, with 'our present and hitherto imperfect system of *society*. In the meanwhile, the '*Fuci* and *Algæ*, with the *Corallines* and *Madrepores*, would transform them-'selves into *fish* and would gradually populate all the submarine portion of 'the globe.'—*The Anti-Jacobin*, No. 23, 16 April, 1798.

CHAPTER XVI.

A RETROSPECTIVE REVIEW.

We have now gone over Swedenborg's doings, so far as they are known, up to 1743-45, or his 55th year, and ere we pass the gate, that leads to another country, to new scenes and new pursuits, let us pause awhile, and take a glance across the ground over which we have travelled.

If Swedenborg had died at this juncture, it is not likely, that his name would have been known beyond the catalogues of libraries where some of his volumes chance to be stored. In his own day his writings met with very little notice. Last century, to an extent much greater than in this, literary celebrity was dependent upon social influence, and of social influence Swedenborg had little or none. When he had written a book in Stockholm he hastened to Amsterdam or Leipsic to print it. He presented a copy to a learned man here, and a learned man there, who sent him a letter of thanks and praises, and then probably shelved and forgot it. This done, all else he left to the enterprise of his bookseller, and relapsed into the solitude of business, study and travel. Had he been a professor in some German University, and lived under the stimulus of controversy he might have divided philosophic empire with Christian Wolf. It is true, he was bountifully aided for a season by the purse and patronage of the Duke of Brunswick, but to keep writings like his before the eye of the world required persistent personal activity, and the service of a clique of admirers as *claqueurs*.

The practical parts of his '*Opera Philosophica et Mine-*

'*ralia*' were not altogether neglected. The chapters on the conversion of iron into steel were reprinted at Strasburg in 1737; and the treatise on iron was translated into French by Bouchu, and published at Paris in 1762 in the magnificent '*Description des Arts et Metiers;*' and Cramer in his '*Elements of the Art of Assaying*,' owns, that Swedenborg has 'given the 'best accounts, not only of the methods and newest improve-'ments in metallic works in all places beyond the seas, but 'also of those in England and the American colonies.'

Very pleasant also at this day it is to find Dr. Percy reviving and indicating Swedenborg's peculiar claim to the attention of metallurgists. He writes—

'The metallurgical works of this remarkable man seem to 'be very imperfectly known—at least they are rarely, if ever, 'quoted; and yet none are, in my judgment, more worthy of 'the attention of those interested in the history of metallurgy. 'They form two tolerably thick folio volumes, copiously 'illustrated with copper-plate engravings, and magnificently 'printed.'*

Swedenborg was unfortunate in writing in Latin. Philosophy had largely passed out of the hands of professional students, to whom of old it had been an exclusive possession; and it was cultivated by men and women, who either did not read Latin, or read it under difficulty and without delight. Berkeley's idealism, Hartley's vibrations, Butler's *Analogy*, Hume's scepticism, Reid's common sense, Jonathan Edwards's predestination, Condillac's sensationalism, Kant's '*Critique of Pure Reason*' were all introduced to the world about Swedenborg's time; and unquestionably, they all owed much of their acceptance and repute to their promulgation in living tongues.

Whilst it would be idle to speculate upon the popularity which Swedenborg might have attained had he endured the

* '*Metallurgy*,' by John Percy, M.D., Part I., p. 439. London, 1861.

critical friction of London or Paris, and learned how to address himself to the tastes and understandings of their literary and scientific coteries, we may yet assert, that had his writings as they exist been published in English or French it is not likely, that they would have had any very great success. They embodied no marked, nor clear, nor new, nor extreme doctrine. Berkeley, Hartley, and Condillac set forth principles, which could be laid hold of, or at least gossiped about by everybody; but it would have been difficult to formulate what Swedenborg taught. Wolf had anticipated him, by his own admission, in much that was peculiar in '*The Principia*;' '*The Infinite*' was little more than a promise and a guess; and he blighted and superseded '*The Economy of the Animal Kingdom*,' almost as soon as published, by his Prologue to '*The Animal Kingdom*.'

From a literary point of view these writings of Swedenborg merit but slight praise. They are not wanting in passages, which may be read with some pleasure; but as a whole they are diffuse, iterative, and confused to an oppressive degree. There is frequently no more reason that you should not commence reading from the middle of one of his chapters than that you should from the beginning; and it is often only after much wandering over his pages, and bringing their distant parts into contact, that you succeed in mastering his drift and meaning. I should suppose he wrote rapidly and without revision; and thus he punished his readers for his own ease. When he does take pains and attempts eloquence, his style becomes heavy and formal and his imagery lumbering. He lacked, in short, that rare art, which marshals ideas in such fine order, that they march from the mind of the teacher into the easy occupation of the mind of the taught.

Forgotten as soon as published Swedenborg's writings anterior to 1745 suffered resurrection in English in 1845. In that year 'The Swedenborg Association' was formed in London for their revival. Translations of his several works

were made under the reverent and scholarly editorship of Dr. Wilkinson, the Rev. Augustus Clissold, and Mr. Strutt. Nothing was left undone to give them a fair chance of life; but the event proved, that they had been raised from the grave to endure the pain of a second death. The editions of a thousand copies after nearly twenty years of advertising remain unexhausted. The fervour of the Associates soon died out as the public remained deaf to all their cries for attention. Purchasers tried to read the glorified volumes, but, making little progress in their tough and dry substance, placed them in the book-case to await that more convenient season, which seldom comes to books once tasted and set aside. Beyond the translators, I question whether more than a dozen people ever struggled through Mr. Clissold's edition of '*The Principia*' or Dr. Wilkinson's of '*The Animal Kingdom*.' Amongst many ready to swear to their supreme excellence, I have searched in vain to find more than two or three, who, on pressure, could own to any intimate familiarity with their contents.

In speaking in this strain of Swedenborg's writings, previous to 1745, I am aware, that I am running counter to some opinions of which Mr. Emerson has been the popular exponent; and perhaps I cannot deal more fairly with my reader than by quoting some of his statements.*

'Swedenborg,' says he, 'printed these scientific works in 'the ten years from 1734 to 1744, and they remained from 'that time neglected: and now, after their century is complete, 'he has at last found a pupil in Dr. Wilkinson, a philosophic 'critic, with a co-equal vigour of understanding and imagina-'tion comparable only to Lord Bacon's, who has produced his 'Master's buried books to the day, and transferred them, with 'every advantage, from their forgotten Latin into English, to

* From his Lecture on '*Swedenborg, the Mystic*,' which he delivered in various towns in this country in 1847. It is printed, in his volume entitled '*Representative Men*,' a widely circulated book.

'go round the world in our commercial and conquering 'tongue. This startling re-appearance of Swedenborg, after 'a hundred years, in his pupil, is not the least remarkable 'fact in his history. Aided, it is said, by the munificence of 'Mr. Clissold, and also by his literary skill, this piece of 'poetic justice is done. The admirable preliminary discourses 'with which Dr. Wilkinson has enriched these volumes, throw 'all the contemporary Philosophy of England into the shade, 'and leave me nothing to say on their proper grounds.

'As happens in great men, Swedenborg seemed by the 'variety and amount of his powers, to be a composition of 'several persons,—like the giant fruits, which are matured in 'gardens by the union of four or five single blossoms. His 'frame is on a large scale, and possesses the advantages of size.

'His youth and training could not fail to be extraordinary. 'Such a boy could not whistle or dance, but goes grubbing 'into mines and mountains, prying into Chemistry and Optics, 'Physiology, Mathematics and Astronomy, to find images fit 'for the measure of his versatile and capacious brain. He was 'a scholar from a child.

'The genius, which was to penetrate the Science of the 'Age with a far more subtle Science; to pass the bounds of 'space and time; venture into the dim Spirit-Realm, and 'attempt to establish a new Religion in the World,—began 'its letters in quarries and forges, in the smelting-pot and 'crucible, in ship-yards and dissecting-rooms.

'No one man is, perhaps, able to judge of the merits of his 'works on so many subjects. One is glad to learn that his 'books on Mines and Metals are held in the highest esteem by 'those, who understand these matters. It seems, that he anti-'cipated much Science of the nineteenth century; anticipated, 'in Astronomy, the discovery of the seventh Planet,*—but,

* This we have already shewn to be a mistake.

'unhappily, not also of the eighth; anticipated the views of 'modern Astronomy in regard to the generation of Earths by 'the Sun; in Magnetism, some important experiments and 'conclusions of later students; in Chemistry, the Atomic 'Theory; in Anatomy, the discoveries of Schlichting, Munro, 'and Wilson; and first demonstrated the office of the Lungs.*

'A colossal Soul, he lies abroad on his times, uncompre- 'hended by them, and requires a long focal distance to be 'seen; suggests, as Aristotle, Bacon, Selden, Humboldt, that 'a certain vastness of learning, or *quasi* omnipresence of the 'Human Soul in Nature is possible. . . . . One of the masto- 'dons of literature, he is not to be measured by whole colleges 'of ordinary scholars. His stalwart presence would flutter 'the gowns of a university. Our books are false by being 'fragmentary; their sentences are *bon mots*, and not parts 'of natural discourse; or childish expressions of surprise or 'pleasure in Nature. But Swedenborg is systematic, and 'respective of the world in every sentence: all the means are 'orderly given; his faculties work with astronomic punctuality; 'and his admirable writing is pure from all pertness or egotism.

'Malpighi's maxim, that "Nature exists entire in leasts," 'is Swedenborg's favourite thought. This fruitful idea fur- 'nishes a key to every secret. What was too small for the 'eye to detect was read by the aggregates; what was too 'large by the units. There is no end to the application of 'the thought.

'The doctrine is a very ancient one. Hippocrates taught, 'that the brain was a gland; Leucippus, that the atom may 'be known by the mass; and Plato, that the macrocosm may 'be seen in the microcosm.

'Thus was he apt for cosmology, for size was of no account 'to him. In the magnetism around an atom of iron, he saw

* For most of these assertions I have been unable to discover even a shadow of proof.

'the power, which sends Sun and Planets spinning in their 'courses.

'The '*Economy of the Animal Kingdom*' is one of those 'books, which by the sustained dignity of thinking is an 'honour to the human race. He had studied spars and metals 'to some purpose. His varied and solid knowledge makes his 'style lustrous with points and shooting spicula of thought, 'and resembling one of those winter mornings when the air 'sparkles with crystals.

'The '*Animal Kingdom*,' is a book of wonderful merits. 'It was written with the highest end—to put Science and the 'Soul, long estranged from each other, at one again. It was 'an Anatomist's account of the Human Body in the highest 'style of poetry. Nothing can exceed the bold and brilliant 'treatment of a subject, usually so dry and repulsive.'

The ascription to Swedenborg of various scientific discoveries has grown somewhat common, and it is to be regretted, that Mr. Emerson, instead of giving the notion currency had met it with denial. Mr. Kingsley affords a striking instance of the facility with which popular writers receive, enlarge and propagate a fiction of this kind once set afloat. In a review of Vaughan's '*Hours with the Mystics*,'* he remarks—

'The world only knows Swedenborg as a dreaming false 'prophet, forgetting that even if he was that, he was also a 'sound and severe scientific labourer *to whom our modern* '*physical science is most deeply indebted.*'

Now if Swedenborg is to be protected from unjust censure he must likewise be saved from indiscreet praise. The daw, which decked itself in peacock's feathers had its own plucked out along with the peacock's; and untrue eulogy is certain to provoke untrue depreciation. That 'our modern physical science

* In '*Fraser's Magazine*' for September, 1856. Professor Kingsley has since reprinted the article, including this passage, in his volumes of collected '*Miscellanies*.'

'is most deeply indebted to Swedenborg' is an assertion, for which there is not a tittle of evidence; and it is surprising, that a Cambridge Professor should hazard so wild an assertion. Swedenborg's scientific works fell as dead from the press last century as they did at their attempted revival in this. Whether the pages of '*The Principia*' and '*The Animal Kingdom*' may not harbour many a hint, which like pollen falling on the duly prepared scientific mind might issue in precious fruit, I cannot say; but that we are without record of any scientific fruit, great or small, which derives its parentage from Swedenborg may be safely affirmed.

Swedenborg was not a direct scientific observer; but a scientific speculator; he did not experiment much, but reasoned on the experiments of others. His complaint indeed was, that mere observation had advanced far ahead of doctrine, and, that men of science had lost themselves in a maze of miscellaneous and unconnected facts. His constant purpose was, to reduce their chaos of knowledge to wisdom, and to evolve therefrom some doctrine, which might be of comfort and use to mankind. Swedenborg is therefore to be thought of, and estimated as a Theorist; and, save as a Theorist, he shows no claim whatever to distinction. It would be a tedious, and too surely an unreadable paper, which should discuss Swedenborg's theories and shew wherein he agreed with, differed from, and excelled the Philosophers of his day, how far his various notions seem to us sound and unsound, and how far at accord and discord with his own later views. For ourselves we confess, that our interest in these books of his is wholly biographic, and, that did we not care for Swedenborg, nothing could have tempted us into their depths. With few and meagre details of his life thus far, we track his every sentence for some knowledge of the man, and are thankful for the slightest hints, which help us to realize his character.

Reticent and impersonal are these writings; for reticent and cautious was Swedenborg. He wanted none of his father's

assurance; but bred in a better school his tongue did not wag so freely, and he knew how to keep himself and his affairs decently in the back-ground. He was clearly a man self-possessed, prudent, wary. He would not speak readily; but when silence was once broken, copiously, slowly and impressively. A slight impediment in his speech would be a secondary reason for deliberate utterance.

A good business man, a punctual, orderly and careful Assessor, he without doubt was. He understood mining and smelting thoroughly, and in all his writings and manuscripts we observe the signs of a practised clerkly hand. In the matter of money he was well off by inheritance more than by office; and on him Polonius's counsel—

> 'Neither a borrower, nor a lender be;
> 'For loan oft loses both itself and friend,
> 'And borrowing dulls the edge of husbandry'—

would be wasted, as advice to Swedenborg to be Swedenborg. In all his concerns we have a sense of shrewdness and thrift; not of parsimony, but of a wise economy, which wasted nothing, and spared nothing. His habits were simple and orderly, and of any extravagance in speech or conduct we may safely conjecture he was uniformly guiltless. He confesses, as we shall shortly see, his passion for women; but that too, we must believe, was subordinate to his prudence.

Of wit and humour we nowhere find in him any trace. No jest and no playfulness ever enliven his pages. Of poetic imagination he is equally destitute. Perhaps his many theories culminating in his '*Worship and Love of God*' may be quoted in disproof; but surely ineffectually; for, granting that Nature had a beginning, In what more prosaic manner could that beginning be conceived than in his description? He had unquestionably great constructive power, but it was the power of the mechanist, and not of the poet or artist. Again, we find in him no vehemence, anger, nor hatred; no sarcasm, contempt, nor fretfulness. He has of course his

likes and dislikes, or rather his assents and dissents, but they are all manifested in a placid and passionless style. Of envy he appears to have been utterly free; a malignant or a flippant sentence we shall in vain look for through all his books. If he desired fame he never left the path of good sense to look for it; and of any eccentricity, or any clap-trap for the sake of attention or admiration he was simply incapable. A man thus guarded and correct, with a small heart under the government of a large head, may command respect wherever he moves; but the joys and sorrows of true human fellowship he can never feel. It is therefore without surprise, that I discover no friendships in Swedenborg's life. His most intimate intercourse appears to have been with his brother-in-law, Archbishop Benzelius, and that never went deeper than a mild intellectual regard.

Unloved in his lifetime it would be as hopeless as it would be insincere in me to try to conjure up any sentimental affection for him a century after his death. My admiration of Swedenborg is wholly intellectual. He seems to me one of the finest specimens of the Achromatic Mind, working through perceptive faculties of singular size and clearness, that biography reveals. To use one of his own phrases, the very root of his being was a Love of Truth. Truth, for its own sake, he sought through all his years with a placid deep-flowing and irresistible persistency. The desire for fame, or gain, or vengeance has provoked many a head into brilliant action; but in Swedenborg such passions were either weak or dormant. His intellectual powers were set in motion by the gentle fire of that Love, whose single joy is the knowledge of the Truth.

From his cradle he was a seeker, 'which sect,' says Oliver Cromwell, 'is next best to that of a finder.' His childhood was full of queries as to what were the ties between God and Man, but school and college turned his eyes out on Nature, and left not an inkling of the hidden pietist and theologian. He turned his whole energies on mathematics,

mechanics, chemistry, geology, metallurgy, magnetism, astronomy, and a thousand devices and speculations connected therewith. This lasted until his forty-fifth year, when contact with Philosopher Wolf set him dreaming about the Infinite, and about the Human Soul. Dreary Wolf and his school were content to speculate on the Soul as 'the inmost 'and subtilest part of the Body;' but if it be so, said the more practical Swedenborg, Let me search it out, and let me demonstrate it to the very senses. From that time, 1734, he gave himself no rest for eleven years, to 1745, in a chase after the Soul, and though his quest was in its end necessarily bootless, vast was the knowledge gained in the course of the wild adventure. He read himself up in Anatomy with a vigour, thoroughness and intelligence, of which his books and manuscripts are the amazing proofs; and these records of eleven years of arduous scholarship, commenced and carried on in middle life, better perhaps than any other of his performances manifest to a discerning eye, the easy and gigantic grasp of his imperial intellect.

In Swedenborg's works we do not find delicacy but power, not finish but size. We behold in him a Titan and no Apollo. All that he did was large, rough, and full of gaps. Not any of his doctrines are rounded into completeness, or fortified so as to answer, or resist the aggression of ordinary questions. I do not say, that many of his positions may not be held and defended; but if they are, it must be with the aid of lines supplementary to his own. The fact is, that the truths he saw he was as unable to set forth in fair logical, as in fair rhetorical trim. He tumbled out his ideas instead of setting them out; or more correctly, he tried to set them out, but with a success little greater than if he had tumbled them. Something of this disorder and incompleteness may be charged against his self-satisfaction and his solitary life. He was content to test his work by his own eye alone, and neither sought nor cared to have the verdict of others.

His years thus far show a giant's labour, but done in a giant's time and with a giant's composure. There was nothing of precocity, fever, or haste in any of his doings. Like the oak, if he was a giant he grew slowly. He had done little up to 1722, his 34th year, beyond pamphleteering, in which he aired a few of his more ambitious devices and speculation s From that date he lay quiet for eleven years, at the end of which he broke, and amply accounted for his long silence, in the three folios of the '*Opera Philosophica et Mineralia.*' After that he again lay quiet for seven years, at the end of which he commenced to put forth his studies on the '*Animal Kingdom.*' These were indeed heavy works, but we see they were executed in ample and correspondent time.

Although none of these writings may have any message or peculiar interest for us, yet whoever studies them in the series of their production cannot fail to observe a mind growing slowly and surely and winning increase of strength and insight year by year whilst working inwards from Stones and Iron through Flesh and Blood to Soul and Spirit. I have heard them called with some pertinence Swedenborg's copy-books. As such they evidence an industrious and valiant scholar, who glorified himself in no achievement, but ever used the last won as a stepping stone to something higher. No applause, no difficulty overcome ever tempted him into the delusion, that he had attained final excellence. He sought a settlement on the rock of Truth, and on nothing else could he long rest. Often in sight of a mere fog-island he thought he discerned a place of rest; more than once he commenced to build on the sand; but he was ever first to discover his mistake and arise and renew his quest for an everlasting foundation. Of this single-heartedness there is no finer instance than the courage with which he discredited and set aside 'the anguish and the sweat 'of years' in the case of his '*Economy of the Animal King-'dom*' and commenced his task anew in the '*Animal King-'dom.*' The very simplicity and unconsciousness with which

the deed was done has hidden its grandeur from those who might have noticed it, had it been effected with wail of trumpets, or vainglorious miséréré.

In these days when Swedenborg was writing the '*Animal Kingdom*,' it is evident, that his mind was entering into its summer time. There is a richness and a mystic promise in many of his sentences, which we take for sure signs, that the beams of the Heavenly Sun had begun to strike through the air of his Soul, and that the rewards of the patient culture of more than half a century were nigh. Sometimes hid in a note, as it were under leaves, we come upon some choice thoughts, which remind us more of the grapes of Eshcol than the herbs and the onions of Egypt.

Arrested in the midst of his studies of the Human Body Swedenborg arose to other duties, and left the writings of his early and middle life in the dust of forgetfulness, never more quoting, or alluding to them. So complete was his silence, that some who were the acquaintances of his old age appear to have been ignorant, that he was ever anything but a theological author.

As Swedenborg's after-career was wholly that of a Spiritualist, questions naturally arise as to what were his religious opinions previous to the time of change.

We have read his own account of his pious childhood; how his earliest thoughts were turned to things unseen and eternal; how he was reared in a household where faith in God and Spirits ran out into ordinary talk and experience; and where father and mother regarded him as a wondrous child, and vowed, that the very Angels spoke through his mouth. This state he describes as extending to his twelfth year, but there he stops and leaves us to our own conjectures. Whilst there is not an irreverent word in any of his books or letters, yet from their general tone I conclude, that his college

life dissipated the serious and heavenly spirit of his childhood, and that on through his manhood he led an ordinary, but not a religious life. On him however the malign breath of scepticism seems never to have passed. His healthy mind was as far from questioning the Divine Being and Government as his lungs the air or his eyes the sunshine. In an age when contempt, or at least indifference or doubt about religion, was deemed a grace and mark of the Philosopher, his belief in God and Revelation was ever frankly and heartily confessed. 'Without the utmost devotion to the Supreme Being no one,' he testified, 'can become a complete and truly learned Philo-'sopher; for true Philosophy and contempt of the Deity 'are opposites.'* Indeed the passages in which he rises into any tender eloquence are those in which he utters his sense of the entire dependence of Creation on the Divine Life.

We have seen too, that he undertook his long and arduous search for the Soul for the conversion of Unbelievers; 'for 'those, who compare themselves to brutes, and think, that they 'shall die as brutes, and thus rush fearlessly into wickedness.' He advised those, who were gifted with Divine Faith to abstain from his books, as for them useless, and admitted 'that who-'ever believed Revelation implicitly, without consulting the 'Intellect, was the happiest of mortals, and the nearest to 'Heaven.'†

An aim and expressions like these have been construed into proofs, that Swedenborg through his whole life was 'a 'religious man,' but with obvious inefficiency. There is no sign, that in his manhood religion was anything deeper with him than an intellectual conviction. Lord Brougham has written eloquently on Natural Theology, but we should smile at any one, who should therefore attempt to register Brougham among the Saints. So likewise, futile is the endeavour to

* '*Principia*,' in 1734. † '*Regnum Animale*,' in 1744.

diffuse over Swedenborg an odour of sanctity, because in his speculations he had the good sense to take the theistic side.

It is very clear, that he was not a technical theologian. Nothing is more noticeable than the slight influence orthodox divinity had on the operations of his mind. We have seen how in '*The Economy of the Animal Kingdom*' he denied the Resurrection of the Body, and how in '*The Principia*' and '*The Worship and Love of God*' he wrote as if ignorant of Moses and the common belief that Creation was a work begun and ended in the space of six days. It may appear incredible, but I apprehend, that he pursued his speculations in complete unconsciousness, that if he had been tried in any Catholic or Protestant court he would have been adjudged a heretic. Though a Bishop's son he had never been correctly grounded in the Lutheran faith, and I am afraid, that if a committee of sound divines had sat as inquisitors into his father's creed, they would have been compelled to render a dismal report. Few have any idea of the depth of stupor in which in those times the Swedish Church lay sunk. Its priesthood had become a mere corporation for reading so many prayers for so much money, and they had all the horror of worldliness and sloth at any pious activity. Hence their jealousy of Bishop Svedberg, who would keep stirring, and waking sleeping dogs with the most irritating obstinacy. As a consequence, theology, in any living sense, was uncultivated, and the laity were left in as profound ignorance of their Bibles as if they had been Papists. Gentlemen disdained the least taint of religion, and except on formal occasions, would have been ashamed to be caught church-going. Such being the state of things in civilized Sweden* we need scarcely feel surprised, that Swedenborg should speculate on Creation without any sense

* We may add, that matters at this day in Stockholm are very little changed from what they were *then*. The Baptists are valiantly struggling through many difficulties and discouragements to revive in their own way, the frustrated work of the Pietists in Bishop Svedberg's time.

of the danger, which a Philosopher in England would have felt. Indeed, the goodwill he invariably displays to Biblical Revelation leaves us without doubt, that had he been aware of his danger he would have taken pains to explain or defend himself.

That Swedenborg, however, up to this period, was innocent of any very heavy theological infliction he does not leave to our surmise. In 1767, Dr. Beyer wrote to him a letter asking his opinion concerning the writings of Jacob Behmen to which he replied—

'I have never read them. I was prohibited* reading dog-'matic and systematic Theology before Heaven was opened to 'me; for, if I had, false doctrines and notions might easily 'have been sown in my mind, which, only with much difficulty, 'could afterwards have been rooted out.'

His reading on his chosen themes was profound, but for desultory or miscellaneous reading he appears to have had no taste, and as a consequence his range of allusion and illustration is very limited. I should suppose, that on many subjects, History for instance, his learning was that of a school-boy. Yet here his caution served him in good stead, and saved him alike from errors of arrogance and ignorance. We never find him writing on any matter where his information was not on a par with the best of his generation.

We have already observed, that in '*The Economy*' and '*The Animal Kingdom*' there are many signs of the spiritual life of his childhood bursting into Spring after the long Winter of his manhood. We have heard him tell how his boyish head was filled with deep questions concerning the relations of Charity and Faith, and how he came to the conclusion, that Charity must be the root of all true Faith. Curiously enough among his manuscripts is found the fragment of

* Meaning simply, I suppose, that he did not. In his neglect of Theology he discerned the Divine will and purpose concerning him; as in like manner, if we consider deeply, we may find in our own willing and unwilling omissions.

a paper entitled '*Faith and Good Works Philosophically considered*'* written somewhere about 1740 in which, as it were, he takes up the thread of reasoning, he had dropped when a youth of twelve. He begins—

'There can be no doubt, that it is Faith, which saves, and 'not Works separate from Faith; but where there is a 'possibility of doing Good Works, the question is, *whether* '*Faith will save without them*, according to the dogma of the 'Lutherans. We reply, that the affirmative seems compatible, 'neither with the Divine Word of Revelation, nor with human 'Reason; both of which lead rather to the conclusion, *that* '*Faith without Works is a nullity; and, were it anything,* '*would condemn, not save.*'

First, he quotes a number of well-known texts from Scripture in support of his position remarking, that—

'Paul, in his epistle to the Romans, says, that *it is Faith* '*which saves*, but not *Actions:* meaning thereby, not *Actions* '*without Faith;* but Luther, in his translation of the Bible, 'has added to the words of the Apostle, "Faith *without* '"*Works*," though the latter phrase is not to be found in 'the sacred text: and I believe, that Luther never committed 'a greater sin, than when he made this interpolation: but 'God be the judge.'

He then dives into a metaphysical discussion, into which we need not follow him, and emerges with the clenched conclusion, 'that there is no love to God, if there be none 'to the Neighbour; or, that there is no Faith if there be 'no Works. *Faith without Works* is a phrase involving a 'contradiction, in which the predicate ignores the subject; it is 'a position of something from nothing and of the possible from 'the impossible; it is a distinction inadmissible in this life.'

The last sentences of this paper are well worth noting for

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* Printed by the Swedenborg Association in 1845, in a volume of his '*Posthumous Tracts*' translated by Dr. Wilkinson.

their vivid contrast with his later experience and doctrine. He says—

'In the Future Life, Love to God may be said to exist '*without* the performance of the duties of Love to the Neigh-'bour. True; but in this case, Love and Faith are not 'considered as saving, for the Soul is already either saved or 'condemned; and all the means, which consist in doing the 'duties of Love to the Neighbour are taken away; because 'the Body, which is the subject of action, is extinct.' (Here now comes a characteristic Swedenborgian inference.) 'There-'fore, sumptuous Dives wished to return to Life, that he 'might be able to minister to poor Lazarus.'

It is often asked how much of his Philosophy did Swedenborg carry over to his Theology, and it is a question difficult, with precision, to answer. His Philosophy itself was in slow but constant transition, and in 1744 many of his opinions of 1734 had been altered or repudiated. We shall find much in his later writings, which will remind us of his earlier, but the threads are so intertwined and modified in the new texture, that dissection usually ends in destruction, or mystification.

For example, of the grand revelation of his second life, the Doctrine of Correspondences, we have hints in '*The Principia*' and full expression of in '*The Economy*' and '*The Animal Kingdom*;' but his first notion of Series and Degrees in Creation, was that of rarity and density, of the Sun and the Human Soul at the inside being only a finer form of the Earth under foot. Gradually he introduces various discriminations into his first rude thought, until in his conception of the two Suns, a Sun of Life or Spirit within the Suns of Nature he fairly grasped the key to the mystery of the Order of the Universe. In a passage of promise in '*The Animal Kingdom*' the great truth of the connection, as that of cause and effect, existing between the Unseen and the Seen is discerned and expressed in remarkable perfection. He writes—

'In our Doctrine of Representations and Correspondences 'we shall treat of these Symbolical and Typical Representa- 'tions, and of the astonishing things, which occur, I will not 'say in the living Body only, but throughout Nature, and 'which correspond so entirely to Supreme and Spiritual Things, 'that one would swear, that the Physical World was purely 'Symbolical of the Spiritual World; insomuch, that if we 'choose to express any Natural Truth in Physical Terms, and 'convert them into corresponding Spiritual Terms, we shall 'by this means elicit a Spiritual Truth in place of the Physical 'Truth; although no mortal could have predicted, that any- 'thing of the kind could possibly arise by bare literal 'transposition; inasmuch as the one precept, considered 'separately from the other, appears to have absolutely no 'relation to it. I intend hereafter to communicate a number 'of examples of such Correspondences, together with a 'Vocabulary containing the terms of Spiritual Things, as 'well as of the Physical Things, for which they are to be 'substituted.'*

The designed examples of Correspondences together with the 'Vocabulary' he never published, but among his manuscripts there is a draft of such a work, which after his death was printed as '*A Hieroglyphic Key to Natural and Spiritual Mysteries.*' It is worth very little and is not up to the light of the paragraph just quoted; and I should think was written at an earlier date.

It would be easy to prolong this talk, but on the heights at the end of our journey we shall view to better advantage the lowlands on whose borders we tarry. Let us then arise and move onwards. Swedenborg waits to take our hands and lead us behind the curtain, which screens the Outer and Lower from the Inner and Upper World.

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* '*The Animal Kingdom*,' Vol. I., p. 451.

1743 TO 1772.

EMANUEL SWEDENBORG

FROM HIS 55TH TO HIS DEATH IN HIS 85TH YEAR.

PART II.

SPIRIT-SEEING AND THEOLOGY.

CHAPTER I.

THE DAWN OF A NEW LIFE.

Not without many signs and presages did the Spiritual World open to Swedenborg. From his childhood, when on his knees at prayer, his breath was curiously holden within him, strange rays of light from the Sun of another country from time to time had broken through his darkness.

'For many years before his mind was opened, and he was 'enabled to speak with Spirits, there were not only dreams 'informing him of the matters, that were written, but also 'changes of state when he was writing, and a peculiar extra-'ordinary light in the writings. Afterwards there were many 'visions when his eyes were shut; light miraculously given; 'Spirits influencing him as sensibly as if they touched his 'bodily senses; temptations also from evil Spirits, almost 'overwhelming him with horror; fiery lights; words spoken 'in early morning; and many similar events.'*

'Flames of various sizes and of different colour and 'splendour were seen by him, and this so often, that for 'several months when writing a certain work, scarcely a day 'passed in which there did not appear before him flames as 'vivid as those of a common fire, which were so many attesta-'tions of the truth of what he was writing: and this was 'before the time when Spirits began to speak with him as 'man with man.'†

* From Swedenborg's own '*Spiritual Diary*,' No. 2,951, in which he frequently writes thus impersonally.

† From his '*Adversaria*' on Genesis and Exodus.

In the Fourth Part of his '*Animal Kingdom*,' written in 1744, we find these words—

'According to *admonition heard*, I must refer to my 'philosophical '*Principia*' . . . . . and it has been told me, 'that by that means I shall be enabled to direct my flight 'whithersoever I will.'

Twice also in the same work he notifies, that he is *commanded* to write what he is penning.*

At p. 194 he mentions, that he saw *a representation* of a certain Golden Key, that he was to carry to open the door to spiritual things. At p. 202 he remarks, at the end of a paragraph, that 'on account of what is there written there 'happened to him wonderful things on the night between the 'first and second of July;' and he adds in the margin, that the matter set down was 'foretold to him in a wonderful 'manner on that occasion.'† Still further on, at p. 215 he again refers to his extraordinary dream at the beginning of July, 1744.

Until 1859 this was all the account there was to give of the transition of Swedenborg's mind from the study of Anatomy to the year when he proclaimed himself in full communion with Angels, Spirits and Devils. Except, that in 1744 he was in Holland printing the first and second parts of his '*Animal Kingdom*' and in London in 1745 printing the third part and '*The Worship and Love of God*' nothing trustworthy was known. On no part of Swedenborg's life was knowledge more desirable, and on no part was our ignorance more complete and tantalizing: but light was at hand.

In October, 1858, there was offered for sale to the Royal Library at Stockholm a small octavo volume, such as was

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* 'Jussus sum. Ita videar jussus.' M.S., pp. 202, 203.

† 'Hæc quæ scripsi prænuntiata mihi sunt mirabiliter, vide finem Juli 1 'et 2. Scripsi Jul. 2.' M.S., p. 174 *in margin*. 'We give these references 'to the M.S., because by some oversight the words appear to have been 'omitted from Dr. Tafel's edition.' Dr. Wilkinson.

commonly used for note-books last century, bound in parchment, with a pocket on each side, and fastened at the middle with a clasp. There were only sixty-nine leaves in it, as some, probably blank, had been torn out. Only fifty-four leaves, or to be exact one hundred and four pages were written upon. On examination it proved to be a Diary kept by Swedenborg between 1743 and 1744. Nothing, to those who had any biographic interest in Swedenborg, could be more welcome. The book had lain hidden in the library of Professor R. Scheringsson, who died in 1849 aged ninety. With his heirs it remained unnoticed, until turning it over, it was thought that some money might be got for it at the Royal Library. Mr. Klemming, the Royal Librarian quickly discerning the value of the shabby old book bought it, and in 1859 he printed an edition of ninety-nine copies,* edited with a punctilious care, which will for ever leave Swedenborgian students his grateful debtors.

A manuscript so much desired, and produced with such an indefinite history will at once, and naturally, excite in the

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* '*Svedenborgs Drömmar* 1744 *jemte andra hans anteckningar. Efter* '*Original-Handskrifter meddelade af G. E. Klemming.*' Stockholm, 1859.

Mr. Klemming places this motto on the title page from Swedenborg's later '*Spiritual Diary*:' —

'Ita provisum est a Domino, ut phantasiæ iis apparcant prorsus sicut 'realiter forent. No. 4,360. (It is thus provided by the Lord, that their 'phantasies should appear to them altogether as realities.)' Swedenborg is there writing of unhappy Spirits, but Mr. Klemming seems to think, that the remark will apply to himself and his own Dreams. Only ninety-nine copies were printed, on account of the obscene nature of some of the entries.

The Baron Constant Dirckinck Holmfeld of Copenhagen has very kindly made for me a translation into English of the rough and difficult Swedish of '*The Dreams*.' This translation, with discreet omissions, has been printed in the numbers of '*The Dawn*' for 1861-62, a monthly magazine published by Mr. F. Pitman of 20, Paternoster-row, London. For the help of curious American readers I may mention, that '*The Crisis*,' a paper published at *La Porte*, Indiana, has reprinted in its columns '*The Dreams*' as they appeared in '*The Dawn*.'

reader suspicions of forgery; but these suspicions he may confidently lay aside. The Diary has been examined by the best experts in Swedenborgian literature, and all confess that its authorship is incontestible. The handwriting, the style of thought and of diction are plainly and inimitably Swedenborg's. Many with every desire to discredit its genuineness are unable to find ground for the least exception. Yet it is to be wished, for perfect satisfaction, that the history of the manuscript may some day be clearly made out.*

The Diary as printed by Mr. Klemming occupies sixty-four pages, each comprising about as many words as one page of the present book. There is much monotony in the entries, and listening to Dreams is seldom a lively occupation; yet I hope nevertheless to hold my reader's attention whilst we read together what is most characteristic in this curious Diary: skipping whatever seems mere iteration, and omitting some five or six passages, only fit for a medical journal, which set forth at length would doom this volume, in all judicious households, to existence under lock and key.

Let us premise, that Swedenborg had completed a large part of his work on '*The Animal Kingdom*,' and it was necessary, that he should go to Holland to have it printed.

From Stockholm to the Hague.

'1743, the 21st of July,' the Diary opens, 'I left 'Stockholm and arrived on the 27th at Ystad. The con-'trary wind prevented us sailing until the 5th of August. 'On the 6th we reached Stralsund and early next day, we

* I observe that Dr. Wilkinson in his '*Swedenborg; a Biography*,' published in 1849 states, that 'So observant was Swedenborg of what went on 'within himself, that he left a M.S. record of several of his Dreams from '1736 to 1740, which, however, unfortunately is not accessible, having been 'taken out of the M.S. volume which contained it, to be kept by the 'Swedenborg family.'—Page 85.

'entered the town. I again visited the fortifications, the 'house where Charles XII. had lodged, the Mejerfeldz 'palace, and the churches. In St. Nicholas a clock is shewn, 'which has been thrice struck by lightning, in 1670, 1683, 'and 1688, just when the hand was at six o'clock. Visited 'the new fortifications outside the Kniper-gate, and saw the 'water-works, which supply the town: they consist of two 'sets of pipes.

'The 9th August I left Stralsund . . . , and on the 12th 'arrived at Hamburg, and took up my quarters in the 'Keisershof, where also the Countess de la Gardie was 'staying. I met Baron Hamilton, Reuterholm, Trivalt, 'König, Assessor Awerman, and I was presented to the 'Prince Augustus, who conversed in Swedish. Afterwards I 'was presented by the Grand Marshal Lesch to his Royal 'Highness Adolph Friedrich and shewed him the manuscript 'I had with me for printing, and at the same time the 'criticisms of my former works.

'On the 17th I went from Hamburg over the river to 'Buxtahude, where I saw the prettiest country I ever beheld 'in Germany. It was a continuous garden of apple-trees, 'pear-trees, plum-trees, walnuts, chesnuts, limes and elms.

'On the 18th to Bremen with its fine ramparts and 'suburbs. The best of these is Nystadt, on the bridge to 'which there are no less than eleven water-mills, one by the 'side of the other.

'On the 20th from Bremen to Leer through Oldenburgh. 'Thence to Groningen and Harlingen, which last is a large 'town——'

Here the manuscript breaks off; and it is impossible to say whether any continuation was written or not. The word Stad (town) concludes the sixth page, followed by blank leaves and the fragments of some three or four torn out.

Swedenborg we next find at the Hague, and his Diary altogether changes its character. Thus the entries resume—

The Beginning of Visions.

'1. Dreamed of my youth and the Gustavian family.

'2. In Venice, of the beautiful palace.

'3. In Sweden, of the white cloud in heaven.

'4. In Leipsic, of one, that lay in boiling water.

'5. Of one, that tumbled with a chain into the deep.

'6. Of the King, who gave away so precious a thing in a 'Peasant's hut.

'7. Of one, who wished me to travel.

'8. Of my delights during the night.

'I wondered, that nothing more was left me to do for my 'renown, so far as I could see. Also, that I had no desire for 'women, as I had had all through my life.

'9. How I was in waking extasies nearly all the time.

'10. How I withstood the Spirit.

'How I then favoured it . . . . .

'11. How I found, that since I had come to the Hague, 'my interest and self-love in my own work had subsided. I 'myself wondered much at this.

'How my inclination for women, which had been my 'strongest passion, so suddenly ceased.

'How through all the time I had a sound sleep in the 'nights, which was more than kind.

'How my extasies were before and after sleep.

'My clear thoughts about things.

'How I resisted the power of the Holy Spirit, and what 'then happened. How I saw Hideous Spectres without life, 'fearfully shrouded, and moving in their shrouds; also an 'animal, which attacked me, but not the child . . . . . .

'How a woman lay herself at my side as if I were awake. 'I wished to know, who she was. She spoke softly. She 'said she was pure, but she had a bad smell. I believe, she 'was my Guardian Angel, because then the temptation began.'

We now come to the first date, March 24th, 1744, since

his departure from Harlingen in August, a space of six months. This new state which has come over Swedenborg I should suppose commenced somewhere in March, and that he had ceased keeping the Diary, when he reached the Hague about the beginning of September, and grew busy over the proofs of '*The Animal Kingdom*.' The dates separated by the cross signify the night between the evening and the morning of each day.

'1744. March 24 × 25.

'I stood beside a machine moved by a wheel, the spokes 'of which entangled me more and more, and forced me 'upward, so that there was no escape . . . . . .

'I was in a garden, laid out in many beautiful divisions, 'one of which I wished to possess. I looked round to see if 'there was any way by which I could get out; I thought I 'saw one, but then thought of another. Some one was busy 'picking off invisible creeping things, and killing them. He 'said they were bugs, which some one had brought and thrown 'into the garden to infest those there. I did not see them, 'but I found another little insect, which I let fall on a piece of 'white linen beside a woman. It signified the impurity within 'me, which has to be extirpated . . . . . .

'25 × 26.

'I seemed to take a key; went in; was examined by the 'door-keeper as to what keys I had; I shewed them all to see 'whether I might have two, but Hesselius* seemed to have 'another. I was arrested and watched, and many came to me 'in carriages. I thought I had not done any wrong; yet I 'remembered, that it might look suspicious if it was asked, 'how it happened, that I had taken that key. I awoke. This 'has many significations; as, that I had taken the key to

* Dr. John Hessel, a friend with whom he travelled in 1721.

'Anatomy; the other in the possession of Hesselius was the 'key to Medicine. Or, that the key to the Lungs is the 'pulmonary artery, which is thus the key to all the motions 'of the Body. Or, it may be interpreted spiritually.

'I wanted medicine for my disease. I got a number of pence 'to buy it with. I took half of them, and selected some from 'the other half; but gave all back again. The man said, that 'he would buy me something for my cure. This signifies my 'corporeal thoughts as being coins with which I tried to cure 'myself, but it was of no use.

'Afterwards I came out and saw many black beetles; one 'was thrown at me. I saw, that it could not use its feet. I 'believe, that this means, that Natural reason cannot har- 'monize with Spiritual . . . . . .

'N.B.—3 × 4 April. The day before Easter.

'Experienced nothing during the whole night, though I 'often awoke. I thought all was away and settled, and that 'I was left, or had driven away in a carriage. In the morning 'I appeared to ride off on horseback, and it was shewn me 'whither I should go; but wherever I looked it was dark, and 'I found myself lost in the darkness; then it became light and 'I saw, that I had gone astray. Saw the way and the forests 'and groves whither I ought to go, and behind them the sky. 'I awoke. Then came the thought about this Life, and eternal 'Life, and all seemed to me full of grace. I burst into tears 'because I had loved Him so little, but rather continually had 'angered Him, Who had led me, and finally had shewn me 'the way, that leads to the Kingdom of grace, and because I 'had become unworthy to receive mercy.

'4 × 5. Went to the Lord's Supper.

'There was sung a melody, and a line I remember from 'the hymn—

''Jesus is my best of friends.'

'The buds have come out quite green.

'5 × 6. April.

Desolation and Extatic Bliss.

'Easter was the 5th of April, when I went to the Lord's 'Supper. Temptation still continued, chiefly after dinner till '6 o'clock, but not in a definite form. It was an anxiety as 'if I were condemned and in Hell. . . . . Prayer and the 'Word of God soothed down these fears; Faith was present 'in fullness, but Confidence and Love seemed to be gone. I 'went to bed at 9 o'clock, but the temptation, accompanied 'with trembling, continued until half-past 10. I then fell into 'a sleep in which the whole of my temptation was represented 'to me. . . . . .

'Afterwards I wakened and fell asleep again many 'times. I had visions the whole night. My thoughts were 'pressed full with a life and magnificence, I cannot describe. 'All was heavenly, clear at the time, but inexplicable now. 'In one word, I was in Heaven, and heard speech, that no 'tongue can utter; nor the glory and the innermost delight, 'which followed the speech.

'Besides, I was also awake and in a heavenly extasy, 'which also cannot be described. At 9 o'clock I went to bed, 'and got up between 9 and 10 next morning: having been 12 'or 13 hours in bed. Praise, honour and glory be to the 'Highest! Hallowed be His Name! Holy, holy, Lord God 'of Sabaoth! . . . . .

'I found in myself like rays of light, and felt it the 'greatest happiness to become a Martyr. When I consider 'the indescribable mercy connected with the love of God, 'the wish arises to go through those torments, which are 'nothing in comparison to what is eternal. It is the least of 'things to offer up one's life.

'I also felt in my Mind and Body a sensation of inex-'pressible delight, so that had it been intensified I should 'have been dissolved in mere bliss.

'This was the night between Easter Sunday and Monday; 'also the whole of Easter Monday.

'6 × 7 April, 1744. N.B. N.B. N.B.

'. . . . . I went to Delft, and the whole day had the 'grace to continue in deep spiritual thought, deeper and 'lovelier than I had ever been in before. It was the work 'of the Spirit, Who was with me.

'I went to bed. . . . . Half an hour after I heard a tum- 'bling noise under my head. I thought it was the Tempter 'going away. Immediately a violent trembling came over 'me from head to foot with a great noise. This happened 'several times. I felt as if something holy were over me. 'I then fell asleep, and about 12, 1, or 2 the tremblings and 'the noise were repeated indescribably. I was prostrated on 'my face, and at that moment I became wide awake and 'perceived, that I was thrown down, and wondered what was 'the meaning.'

In what follows we shall understand the meaning of the thrice *Nota Bene* set over this entry. It is the account of

The First Divine Appearance to Swedenborg.

'I spoke as if awake, but felt, that these words were put 'into my mouth—

''Thou Almighty Jesus Christ, Who by Thy great ''mercy deigns to come to so great a sinner, make me ''worthy of Thy grace.''

'I kept my hands together in prayer, and then a hand 'came forward and firmly pressed mine. I continued my 'prayers, saying—

''Thou hast promised to have mercy upon all sinners, ''Thou canst not but keep Thy word.''

'At that moment I sat in His bosom and saw Him face to 'face. It was a face of holy mien and altogether inde- 'scribable, and He smiled so, that I believe, His face had 'indeed been like this when He lived on earth.

'He spoke to me, and asked, whether I had a certificate of 'health. I answered, "Lord, Thou knowest that better than '"I." "Do then," He said, which signified, as far as I 'perceived in my mind, to love Him in reality, or, that I 'should do what I had vowed. God give me His grace to do 'so! I saw it was beyond my own power, and I awoke with 'trembling.

'Again I came into a state of thought, neither sleeping 'nor waking. I thought, What can this be? Is it Christ, 'God's Son, I have seen? It would be sinful to be in doubt 'about it, but as it is commanded we should try the Spirits, I 'considered all over, what had happened last night.

'I found that I had been purified, soothed and protected 'the whole night by the Holy Spirit, and thus prepared so far; 'also, that I had fallen on my face and prayed, not from my-'self, for the words were put into my mouth, and all was holy.

'So I concluded, that it was the Son of God Himself, Who 'came down with the noise like thunder, Who prostrated me 'on the ground, and Who called forth the prayer. So, said I, 'it was Jesus Himself from Whom I asked mercy for having 'so long remained in doubt, and for having thought of asking 'for a miracle.

'Then I fell to prayer and sought only for mercy. More 'I could not utter; yet afterwards I prayed to have love, 'which is the work of Jesus Christ and not my own.

'All the while tremblings came over me.

'Afterwards, at daybreak, I again fell asleep, and it came 'into my thoughts, how Christ unites Himself to mankind. 'My thoughts were holy, but they were such as are quite 'unsearchable. I am not in the least able to write down what 'then happened. I only generally know that I was in such 'thoughts.'

A Vision of the Bishop.

'Then I saw my father in a dress of a nearly red colour.

'He called me and took me by the arms, where I had half sleeves 'with cuffs or ruffles in front. He pulled both ruffles, and tied 'them with my own strings. These ruffles signify, that I am 'not among the Clergy, but am in a civil office, and must 'remain so. . . . . It is curious to observe, that I did not call 'him my father, but my brother. I reflected on the reason of 'this, and it seemed to be, that as my father was dead, this 'father must be my brother.

'Not to forget, that it came into my mind, the Holy Spirit 'would show me to Jesus and present me to Him as a work, 'He had thus far prepared; also, that I ought not to attribute 'anything to myself, but that all is His, though of grace, He 'impute it to us.

'Then I sang the 245th Hymn I had selected—

''Jesus is my best of friends.'

'I have now learned in spiritual things, that the sum of 'all is, to humble oneself, and to desire nothing else, save the 'mercy of Christ. . . . .

'7 × 8 April.

'Throughout the whole night I was going down deep, 'stairs after stairs, but quite securely, so that the depth was 'without any danger for me. There occurred to me in the 'dream, this verse—''Neither depth, nor anything else, 'whether future or——' (Romans viii., 38, 39). . . . .

'Christ in Whom all the Godhead is perfect, ought alone 'to be prayed to; for He takes the greatest sinners to grace, 'and regards as nothing our unworthiness. How can we 'therefore, address ourselves to other than Christ? He is 'Almighty and the only Mediator.' . . . .

The Greatest of Sinners.

'I found myself to be more unworthy than others, yea the 'greatest sinner, because the Lord had given me power to 'penetrate with my thoughts more deeply into certain matters

'than others; and the very fountain of sin lies there, in the 'thoughts brought into action. Hence my sins spring from 'a deeper ground than those of many others; and in this I 'found my unworthiness and my sins greater than those of 'other men. . . . .

'Whilst I was in the Spirit I strove to know how I might 'avoid all, that was impure; yet I marked, that the impure 'on all occasions thrust itself forward. . . . . For instance 'if any person did not regard me according to my own 'estimate, I discovered, that I always thought in myself, ''Ah! if you only knew what grace I have, you would act ''otherwise.' This was at once impure, and had self-love 'for its root. When I found this out, I prayed to God for 'forgiveness.' . . . . . .

Can a Man be Rich and Melancholy?

'I heard somebody at the table ask, if any one could be 'melancholy who had plenty of money? I laughed in my 'mind at the question, and had it been addressed to me, or 'had it been fit that I should have spoken, I should have 'answered, that one, who has abundance, may not only be 'melancholy, but suffer melancholy in a higher degree—in the 'Mind and Soul, or the Spirit, which operates therein. I 'wondered, that any one could put such a question.

'I can the better testify to this; for by the grace of God 'abundance of all I require in worldly things has been allotted 'to me. I can live in plenty on my annual income, can 'accomplish whatever I intend, and have a surplus remaining; 'and thus I can bear witness, that the corporeal sufferings 'which result from scarcity of food and clothing are by no 'means so bad as the spiritual.' . . . . . .

Whether the pains arising from lack of food, clothing and shelter are worse than those of spiritual misery, is one of those insoluble problems in which debaters luxuriate. Swedenborg thinks he settles it by his own experience, but plainly in-

effectually, for by his own admission his experience was wholly one-sided.

A Bookseller's Shop.

'Saw a bookseller's shop. Thought immediately that my 'books would do more than other people's. But then it struck 'me at once, that one is servant to another, and the Lord has 'amongst His means a thousand ways of preparing one man. 'Thus every book ought to be left to its own value, as a 'means of action, near or remote, upon the state of each man's 'reason. Still pride and arrogance will push forth. May 'God control them, who has the power in His hands. . . . . .

How he held his tongue about these Visions.

'All the while I was in society as before, and nobody could 'see in me the least change, which was of God's mercy. I 'was not allowed to speak of the high grace which had fallen 'to my lot, because I perceived that it could not serve any 'other purpose than setting people thinking and talking 'for and against me, and, at the same time, nurture my 'self-love. . . . . .

'8 × 9 April.

'There appeared to be a dog on my knee. I wondered at 'it speaking and asking about its former master Swabe. It 'was black, and kissed me. I awoke, and called on Christ 'for mercy, because of the great pride I cherish, and the self-'flattery it induces. . . . . .

'9 × 10.

A Night of Bliss.

'The whole day of the 9th I was in prayer, in songs of 'praise, in reading God's Word, and fasting. . . . . .

'In the night I slept tranquilly, but between three and 'four in the morning, I awoke, and remained waking, but

'as in a vision. I could look up and be awake whenever I 'liked, so that I was not otherwise than waking, but as in a 'vision. From the Spirit there was an inward and sensible 'gladness shed over my whole body. . . . . It was Love 'itself. . . . . This Love, in a mortal body, of which I was 'then full, is to be compared to the joy, which a chaste man 'feels when he is with his beloved one. Such was the extreme 'pleasantness suffused over me for a long time. . . . . There 'came a little chill over me, and a sort of slight shiver, as if it 'tortured me. . . . . '

His Abstraction in the Streets.

'Afterwards I fell asleep, and saw one of my acquaintances 'at a table. He saluted me, but I did not observe him at 'once, or return his salutation. He was angry, and gave me 'some hard words. I tried to excuse myself, and at last I 'said I was wont to be absent, and not to observe when any 'one saluted me, so as sometimes to pass my friends in the 'street without seeing them. I appealed to another acquaint-'ance, who was present in confirmation of this, and he said it 'was the case. I further said, that no one could (and God 'grant it may be so !) be more polite and humble than I . . .

'10 × 11 April.

'. . . . I slept this night upwards of eleven hours, and all 'the morning was in my usual state of inward delight, but 'combined with a pain, which I thought might arise from the 'power of the Spirit and my own unworthiness. At last, by 'God's assistance, the thought prevailed, that one must be 'satisfied with what the Lord pleases, because it is His 'business. . . . . .

'I am still weak in my body and mind, for I know nothing, 'but my own unworthiness, and that I am a wretched creature, 'which torments me. I thus perceive how unworthy I am of 'the mercy I have received.

'. . . . . I learned, that a man can suffer spiritual anguish 'although he is assured by the Spirit of having obtained 'forgiveness of sins, and has the hope and assurance of God's 'grace.

'12 × 13 April.

'. . . . . When I had risen, I was in great fear before the 'Lord, as in a chill; . . . . . this was God's grace, shewing 'me, that with fear and trembling I had to seek salvation. 'As my motto is, "Thy will be done, I am Thine and not ''mine," so I have given myself to our Lord, that He may 'deal with me according to His good pleasure. In the body 'there was something of discontent, but in the spirit I was 'glad. . . . . .

'I was continually in a combat with double thoughts. I 'pray Thee, O Almighty God, that I may obtain the grace to 'be Thine and not mine. Forgive me for saying, that I am 'Thine and not mine; even this does not belong to me, but 'to God. I pray only for the grace, that I may be able to be 'Thine and not to be left to myself.

'13 × 14.

'Thought how the grace of the Spirit the whole night 'wrought with me. I saw Hedvig, my sister, with whom I 'would have nothing to do, which signifies, that I ought not to 'busy myself with the Animal Economy, but to leave it. . . . .

'The whole day I was in double thoughts, which tried to 'destroy the spiritual life, as it were with scoffing, so that the 'temptation was very strong. By the grace of the Spirit, I 'succeeded in fixing my thoughts on a tree, then on the Cross 'of Christ and on Christ crucified. As often as I did so, the 'thoughts fell down flat of themselves. . . . . God be praised, 'Who gave me such a weapon. May God of His grace 'grant, that I may always have my crucified Saviour before 'my eyes. I dare not look upon my Jesus, Him I had seen,'

(as in Vision of 6 × 7 April) 'for I am an unworthy sinner. 'I rather ought to fall on my face, and it is Jesus, who then 'lifts me to look upon Christ crucified.

'14 × 15 April.

'I seemed to move quickly down a stair-case. I only 'slightly touched the steps, but I got down safely. There 'came a voice from my dear father, "You are creating alarm, ''Emanuel." He said it was wrong, but would let it pass. 'This denotes, that yesterday I had made too free use of the 'Cross of Christ, yet it was of God's grace, that I escaped 'the danger. . . . .

'Dr. Morsus appeared to be courting a handsome girl, and 'she allowed him to do with her what he liked. I joked with 'her because of her easy consent. She was a handsome girl, 'and grew taller and prettier. This means, that I should 'obtain information and meditate about the muscles.

'I had an extraordinary deep and long sleep for twelve 'hours. When I awoke I had the crucified Jesus and His 'Cross before my eyes. The Spirit came with high, holy and 'extatic life, and raised me higher and higher, so that if I 'had ascended further I should have dissolved away in mere 'joy. . . . . .

'15 × 16.

'I appeared to climb up a ladder from a great depth. 'After me followed women, whom I knew. I kept quiet and 'frightened them on purpose. Then went up and reached a 'green wall, where I lay down. They followed me, and I 'saluted them. One was young, the other a little older, who 'lay down at my side. I kissed the hands of both, being at a 'loss to know which I should love. It signifies my thoughts, 'and the works of my mind in a double aspect. . . . . .

'. . . . . I went to the Ambassador Preis, and he went

'to Pastor Pombo, to ask him if I might again receive the 'Lord's Supper, which was granted. . . . . I dined the 'same day with Preis, but had no appetite.

'The 17th was at the Lord's Supper with Pastor Pombo.

'17 × 18 April.

'I had horrible dreams: how an executioner roasted the 'heads, which he had struck off, and hid them one after 'another in an oven, which was never filled. It was said to 'be his food. He was a big woman, who laughed, and had a 'little girl with her.

'Afterwards, how the Evil One brought me to several deep 'places, and bound me. I do not remember it all. Was cast 'bound into Hell.

'How a great procession was drawn up, from which I was 'excluded. How I strove to get into it, but was drawn 'back. . . . . .

'As I am confident, that God bestows His grace and 'mercy on all poor sinners, who desire to be converted, and 'with stedfast faith take refuge in His inconceivable merci-'fulness and the merits of Jesus Christ, the Saviour, I also 'feel assured of His grace, and leave myself to His protection, 'believing with assurance, that I have God's forgiveness for 'my sins, which is my consolation; which may God, for Jesus 'Christ's sake, strengthen.

'I was this day now and then in interior anxieties, and 'sometimes in despair, though assured of the forgiveness of 'my sins. . . . . In the night I slept beyond ten hours. 'By God's grace I have had a preternatural sleep; as also 'during the whole half year.

'18 × 19.

'It appeared, that we worked a long while to take a chest, 'in which there were precious things. We were a long while 'as if it had been the siege of Troy. At last, one went under-

'neath and raised it, and it was then borne in as conquered, 'and we sawed and sawed. It signifies how one has to work 'to conquer Heaven.

'I seemed to have a plain watch with me, but at home, 'valuable watches, which I would not exchange for gold ones. 'It shows, that I am likely to acquire knowledge of a nobler 'kind, on which to employ my time. . . . .

'I was at Divine service, and in thoughts about Christ, 'His merits, and the like. . . . . Faith appeared to be far 'above the thoughts of my understanding. Then only I got 'peace. . . . . I do not know if it be not the highest gift to 'have one's understanding kept from meddling with Faith. 'However the Lord permits it in some, that assurances of the 'understanding should precede Faith. Happy are they, who 'believe and do not see! This I have clearly written in the 'Prologue to *The Animal Kingdom*. . . . . I see how difficult 'it is for the Learned, far more than the Unlearned, to come 'to this Faith, and become elevated above themselves, and 'laugh at their own littleness; for adoration of their own in- 'telligence must in the first place be taken away and destroyed, 'which is the work of God and not of man. . . . . .

'That Faith only is God's gift, which man receives when 'he lives according to God's commandments, and thus per- 'severingly prays to Him for it. . . . .

'19 × 20 April.

'. . . . . I kept my hands together; on awakening 'they seemed to me to be pressed together by a hand or a 'finger, which signifies, God grant it, that He has heard my 'prayers. . . . . .

'I rose up now wholly God's; God be thanked and praised. '*I will not be my own.* I am certain and confident, that Thou, 'O God, lettest me be Thine in all the days of my life, and 'that Thou dost not take Thy Holy Spirit from me, Which 'strengthens and upholds me.

'This day I was in a very strong temptation, so that whenever I thought about Jesus Christ impious thoughts thrust themselves in, and I was unable to control them as I wished. I conquered myself, but I can affirm I never was in better spirits than to-day, and not in the least cast down, or trembling as on other days, though the temptation was most strong. The Lord gave me powerful confidence, that He will help me for the sake of Jesus Christ and His promise, so that I then experienced, what is the effect of such Faith. I was also so intensely angry with Satan, that I wished to fight him with the weapons of this Faith. . . . .

'21 × 22 April.

'. . . . . Afterwards I came into doubt, feeling myself so widely separated from Him, that I thought whether I should not return home. . . . . But I took courage, and found, that I had come here to do my best and further God's honour; that I had got talents, and that everything aided me, God's Spirit having been with me from my youth up. I should consider myself unworthy of existence, if I should venture to walk in any but the right way; and so I laughed at these seducing thoughts.

'As to the luxury, riches and honours, at which I had aimed, I now think them empty vanities, and that the man is happier, who has none of them, and lives contented. . . . .

'22 × 23.

'I had troublesome dreams about dogs, that were said to be my countrymen, and which sucked my neck without biting. . . . . In the morning I had horrid thoughts, that the Evil One had got hold of me, yet with the confidence, that he was outside of me and would let me go. Then I fell into the most damnable thoughts, the worst that could be. Then Jesus Christ was presented vividly to my interior sight, and the influence of the Holy Spirit came over me, and I knew from this that the Devil had gone away.

'The day after this I was now and then in combat, and in 'double thoughts and strife. In the afternoon, I was mostly 'in pleasant spirits and thought of God, though I was in 'worldly business. I was then travelling to Leyden.

'23 × 24 April, *at Leyden.*

'I seemed to be fighting with a woman in flight, who 'drove me into the sea and out again; at last I struck her 'with a plate on the forehead as hard as I could, and bore 'upon her face, until she seemed to be overcome. It signifies 'my struggles and my combat with my thoughts, which I 'had vanquished. . . . . .

'Afterwards I fell asleep awhile, and it seemed to me 'that a quantity of oil mixed with some mustard was floating 'about. This may denote my future way of life, or it may 'be pleasure mixed with adversity, or it may signify some 'medicine intended for me. . . . .

'24 × 25, *in Amsterdam.*

'I was the whole night, nearly 11 hours, neither asleep 'nor awake, in a curious trance. I knew all the while, that I 'dreamed, but my thoughts were kept bound, which made me 'sweat. . . . . .

'25 × 26.

'A woman and a man appeared sitting in a boat ready 'for sailing. One had my cap, which I took from him. He 'shewed me the way to a beautiful room where there was 'some wine. It signifies perhaps that I shall take my work 'to England. . . . .

'26 × 27 *at the Hague.*

'I had a pleasant sleep for 11 hours with various repre-'sentations. A married woman persecuted me, but I escaped. 'It signifies, that the Lord saves me from persecution and 'temptation.

'A married woman desired to possess me, but I preferred 'an unmarried. She was angry and chased me, but I got 'hold of the one I liked. I was with her, and loved her: 'perhaps it signifies my thoughts.

'There was a woman with much and beautiful property, 'in which we walked, and she wished to marry me. It is 'Piety, and I think also Wisdom, who owned the estate. I 'was with her, and shewed her my love in my usual way: it 'appeared to be before marriage.'

He is not to read Theology.

'It was also shewn me, that I ought not to pollute myself 'with the books of others concerning Theology and kindred 'matters; because all this I have in God's Word and from 'the Holy Spirit.

'28 × 29 April.

'. . . . . All this I think appears to mean, that I ought 'to apply the time left me to higher purposes, and not to 'write on worldly matters, but rather on those, which belong 'to the very centre of all and have reference to Christ. May 'God enlighten me more about my duties, for I am as yet 'somewhat in the dark as to what direction I ought to 'take. . . . .

'30 April, 1 May.

'. . . . . My deceased brother Eliezer appeared to be 'with me. He was attacked by a boar, which laid hold of 'him and bit him. I tried to drag the boar down with a 'hook, but was not able. After this I went up and saw him 'lying between two boars, which were eating his head, and he 'got nobody to help him. I ran past. I believe it signifies, 'that the day before I had indulged too much in eating and 'consumed abundantly, which is a work of the flesh and not 'of the Spirit; it is living like swine, which Paul forbids.

'The day after I took care, but I fell into a somewhat 'strong temptation. I was in a strange temper, and as it 'were anxiety, about the future restraint of my appetite. I 'was however soon delivered after praying and singing a 'psalm: the more so as I intend to be no longer mine own, 'but to live as a new man in Christ.

'For several days I was in spiritual anxiety without being 'able to tell the cause, though I seemed to be assured of God's 'mercy; but in the afternoon I was in a very pleasing mood 'and in spiritual peace.'

Here ends the Diary in Holland. The next entry records his departure from the Hague on the 13th of May for England, but without assigning any reason for his change of abode.

'At Harwich, on my arrival in England, I slept only a 'few hours, and there appeared then much, which may have 'reference to my work here. It was the 4×5 May according 'to the English Kalendar.'

The entries made in England are much more mysterious than those made in Holland, and the difficulty is frequently great to disentangle dream and vision from reality: for instances, take these passages with which the English portion opens—

'1. I lost a bank note, and the finder got only 9*d.* for it. 'Another found a similar note, and sold it for 9*d.* only. I 'joked about it, saying it was only mock piety: probably it 'shows of what quality people are in England, part of them 'honest, part dishonest.

'2. There were some who admired my engravings, as 'being beautifully executed, and wished to see my sketches, 'as if I were able to sketch as well. It may mean that my 'works are approved of, and they think me not their author.

'3. A little letter came into my hands, for which I paid '9*d.* When I opened it, I found a large book with clean 'paper, and in the midst of it beautiful drawings. . . . . On 'the left side a woman was sitting, and moved to the right

'side and turned the leaves, when the drawings came forth. 'The woman had a very large neck, quite bare, her skin was 'bright as if it had been polished, and on her thumb she had 'a miniature painting. This perhaps signifies that, with God's 'help, I shall have a number of beautiful drawings executed 'for my work, and that henceforth my speculations will be 'turned *à priori*, instead of *à posteriori* as heretofore. . . . . .

'5 × 6 May, *in London.*

'I got blows from a big man, which I took to account. 'Then I was told to sit on a horse and ride at the side of the 'carriage, but the horse turned his head, took hold of my head 'and held it. I do not know what it means. I suppose, I 'have done some wrong to a devout Shoemaker, who had been 'with me on my journey, and at whose house I then had 'lodgings, or that I have neglected my work.

'*Sum of Sums.*—1. We only attain salvation by mercy. '2. The mercy is in Jesus Christ, Who is the mercy-seat. '3. Salvation is promoted through love to God in Christ. '4. Then a man allows himself to be led by the Spirit of 'Christ. 5. All that comes of ourselves is dead and nothing 'but sin, and worthy of condemnation. 6. No good can be 'derived anywhere else than from the Lord.

'19 × 20.'

Comfort followed by Distress.

'On the 20th I intended going to the Lord's Supper in 'the Swedish Church,' (Princes Square, east of the Tower) 'but, just before, I had fallen into many corrupt thoughts, and 'my body is in continuous rebellion, which was also repre- 'sented to me by froth, which had to be wiped away. . . . . 'The day before I enjoyed internal quiet and content in my 'lot as appointed by the Lord. I felt the strong work of the 'Holy Spirit and a pleasure as of Paradise in my whole body.'

Danger among Women.

'I nevertheless could not refrain from going after women, 'though not with the intention of committing acts, especially 'as in my dreams I saw it was so much against the law of God. 'I went to certain places with Professor Ohlreck. . . . . In 'one day I was twice in danger of my life, so that if God had 'not been my protector I should have lost my life. The 'particulars I refrain from describing.'

The Intense Inward Joy (same date).

'However the inward joy continued so strongly, especially 'when I was alone in the morning, noon, and evening, that 'it may be likened to heavenly joy brought to earth. This 'joy I hope to keep as long as through the Lord's grace I 'walk in pure ways and keep the right path in view; for if I 'turn aside and seek delight in worldly things, the joy dis-'appears. . . . .'

The Moravian Brethren in Fetter Lane.

'By several providential leadings I was brought to the 'Church of the Moravian Brethren, who regard themselves as 'the true Lutherans. They tell each other, that they feel the 'operation of the Holy Spirit, and trust only in the grace of 'God, and the blood and merits of Christ. They are simple-'minded in their doings. I shall say more about them another 'time, for as yet I am not permitted to enter into brotherhood 'with them. Their church was represented to me three months 'before, just as I have seen it since, and all the Brethren were 'dressed as clergymen.'

Here the Diary breaks off from the 20th of May until the 11th of June, that is, for three weeks; and in this interval we may take occasion to set forth a curious narrative relating to Swedenborg's conduct and state of mind and connection with the Moravian Brethren. Let it be noted, that at this time, 1744, he was lodging at the house of one Brockmer in Fetter

Lane, which lane connects Holborn with Fleet Street, and in which the Moravian meeting-house was and remains situated.

Our story is derived from the Rev. Aron Mathesius,* who in 1766, four-and-twenty years after our present date, came from Sweden to London to officiate in the Swedish Chapel. Hearing much of Swedenborg's Spiritualism, which he is said to have held in high contempt, through accident or search he came across Brockmer, who was still living in Fetter Lane, and led him off to the house of Mr. Burgman, the Minister of the German Church in the Savoy, and in Burgman's presence drew from Brockmer's lips the statement we subjoin.

Mathesius some years afterwards gave the Rev. John Wesley a copy of Brockmer's narration, which Wesley printed in his *Arminian Magazine* for January, 1781. We have also in manuscript, in Swedish, the story directly from Mathesius's own hand. This I have had translated, and from it print. With the exception of two or three extra details it is precisely the same as that given in the *Arminian Magazine*. Wesley introduces it to his readers with this preface—

'*Arminian Magazine*,'
'*January*, 1781.

'*An Account of Baron Swedenborg.*

'The following account of a very great man, was given

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* 'Rev. Aron Mathesius, born at Pyhäjocke, in Finland, 25th November, '1736. 'His father was the Rev. Nils Mathesius, who had 25 children, of 'whom Aron was the youngest. His father died 1740. After attending 'school at Ulleaborg, he became student at Upsala, 1754; Phil. Dr. there, '1764. During three years tutor to a son of the Rev. Dr. Noring. Ordained 'at Abo, 1767. Came to London, 1768, and assisted Pastor Ferelius, and 'officiated also some time at the Danish Church. Was appointed Minister of 'the Swedish Church, and Chaplain to the Embassy, 1st November, 1773. 'Resigned this place and returned to Sweden, 1784, where he lived on a 'private estate till 1805, when he was appointed to the Rectory of Foglas, 'in the diocese of Skara. Died 29th November, 1809. Married, 1789, and 'had two children, one son and one daughter, who are both living.'—*Anteckningar rörande Svenska Kyrkan i London, af G. W. Carlson. Stockholm*, 1852, p. 153.

'me by one of his own countrymen. He is now in London,
'as is Mr. Brockmer also, and ready to attest every part of it.
'In the Baron's writings there are many excellent things: but
'there are many likewise which are whimsical to the last degree.
'And some of these may do hurt even to serious persons,
'whose imaginations are stronger than their judgements.'

Brockmer's Narrative.

'In the year 1743,* one of the Moravian Brethren, named
'Seniff, made acquaintance with Mr. Emanuel Swedenborg
'while they were passengers in a post-yacht from Holland to
'England. Mr. Swedenborg, who was a God-fearing man,
'wished to be directed to some house in London, where he
'might live quietly and economically. Mr. Seniff brought
'him to me, and I cheerfully took him in.

'Mr. Swedenborg behaved very properly in my house.
'Every Sunday he went to the church of the Moravian
'Brothers in Fetter Lane. He kept solitary, yet came often
'to me, and in talking expressed much pleasure in hearing the
'Gospel in London. So he continued for several months
'approving of what he heard at the chapel.

'One day he said to me, he was glad, the Gospel was
'preached to the poor, but complained of the learned and rich
'who, he thought, must go to Hell. Under this idea he
'continued several months. He told me he was writing a
'small Latin book, which would be gratuitously distributed
'among the learned men in the Universities of England.

'After this he did not open the door of his chamber for
'two days, nor allow the maid-servant to make the bed and
'dust as usual.

'One evening when I was in a coffee-house, the maid ran
'in to call me home, saying, that something strange must have

* Should be 1744.

'happened to Mr. Swedenborg. She had several times knocked 'at his door without his answering, or opening it.

'Upon this I went home, and knocked at his door, and 'called him by name. He then jumped out of bed, and I asked 'him if he would not allow the servant to enter and make his 'bed? He answered, "No," and desired to be left alone, for 'he had a great work on hand.

'This was about nine in the evening. Leaving his door 'and going up stairs, he rushed up after me, making a fearful 'appearance. His hair stood upright, and he foamed round 'the mouth. He tried to speak, but could not utter his 'thoughts, stammering long before he could get out a word.

'At last he said, that he had something to confide to me 'privately, namely, That he was Messiah, that he was come 'to be crucified for the Jews, and that I (since he spoke with 'difficulty) should be his spokesman, and go with him to-'morrow to the Synagogue, there to preach his words.

'He continued, "I know you are an honest man, for I am ''sure you love the Lord, but I fear you believe me not."

'I now began to be afraid, and considered a long time ere 'I replied. At last, I said,

''You are Mr. Swedenborg, a somewhat aged man, and ''as you tell me, have never taken medicine; wherefore I ''think some of a right sort would do you good. Dr. Smith ''is near, he is your friend and mine, let us go to him, and he ''will give you something fitted for your state. Yet I shall ''make this bargain with you, if the Angel appears to me and ''delivers the message you mention, I shall obey the same. ''If not, you shall go with me to Dr. Smith in the morning."

'He told me several times the Angel would appear to me,* 'whereupon we took leave of each other and went to bed.

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* "I know you are a good man, but I suspect you will not believe me. "Therefore the Angel will appear at your bedside early in the morning, "then you will believe me."—Version in the *Arminian Magazine.*

'In expectation of the Angel I could not sleep, but lay 'awake the whole night. My wife and children were at the 'same time very ill, which increased my anxiety. I rose about '5 o'clock in the morning.

'As soon as Mr. Swedenborg heard me move over-head 'he jumped out of bed, threw on a gown, and ran in the 'greatest haste up to me, with his night-cap half on his head, 'to receive the news about my call.

'I tried by several remarks to prepare his excited mind 'for my answer. He foamed and cried again and again, "But how—how—how?" Then I reminded him of our 'agreement to go to Dr. Smith. At this he asked me straight 'down, "Came not the vision?" I answered, "No; and now "I suppose you will go with me to Dr. Smith." He replied, "I will not go to any Doctor."

'He then spoke a long while to himself. At last he said,— "I am now associating with two Spirits, one on the right "hand and the other on the left. One asks me to follow you, "for you are a good fellow; the other says I ought to have "nothing to do with you because you are good for nothing."

'I answered, "Believe neither of them, but let us thank "God, Who has given us power to believe in His Word."

'He then went down stairs to his room, but returned 'immediately, and spoke, but so confusedly that he could not 'be understood. I began to be frightened, suspecting that he 'might have a penknife or other instrument to hurt me. In 'my fear I addressed him seriously, requesting him to walk 'down stairs, as he had no business in my room.

'Then Mr. Swedenborg sat down in a chair and wept like 'a child, and said, "Do you believe, that I will do you any "harm?" I also began to weep. It commenced to rain 'very hard.

'After this I dressed. When I came down I found Mr. 'Swedenborg also dressed, sitting in an arm-chair with a 'great stick in his hand and the door open. He called,

"Come in, come in," and waved the stick. I wanted to 'get a coach, but Mr. Swedenborg would not accompany me.

'I then went to Dr. Smith, Mr. Swedenborg's intimate 'friend, and told him what had happened; and asked also that 'he would receive Mr. Swedenborg into his house. He had 'however no room for him, but engaged apartments for him 'with Mr. Michael Caer, wig-maker, in Warner Street, Cold 'Bath Fields, three or four houses from his own.

'Whilst I was with Dr. Smith, Mr. Swedenborg went to 'the Swedish Envoy, but was not admitted, it being post-day. 'Departing thence he pulled off his clothes and rolled himself 'in very deep mud in a gutter. Then he distributed money 'from his pockets among the crowd which had gathered.*

'In this state some of the foot-men of the Swedish Envoy 'chanced to see him and brought him to me very foul with 'dirt. I told him that a good quarter had been taken for him 'near Dr. Smith, and asked him if he was willing to live there. 'He answered, "Yes."

'I sent for a coach, but Mr. Swedenborg would walk, and 'with the help of two men he reached his new lodging.

'Arrived there, he asked for a tub of water and six 'towels, and entering one of the inner rooms, locked the door, 'and spite of all entreaties would not open it. In fear lest 'he should hurt himself the door was forced, when he was 'discovered washing his feet, and the towels all wet. He 'asked for six more.

'I then went home, and left six men as guards over him. 'Dr. Smith visited him, and administered some medicine, 'which did him much good.

'I went to the Swedish Envoy, told him what had hap-'pened, and required that Mr. Swedenborg's rooms, in my

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* 'He then went to a place called Gully Hole, undressed himself, rolled 'in a very deep mud, and threw the money out of his pockets among the 'crowd.'—*Arminian Magazine.*

'house, might be sealed. The Envoy was infinitely pleased 'with my kindness to Mr. Swedenborg, thanked me very 'much for all my trouble; and assured me that the sealing 'of Mr. Swedenborg's chambers was unnecessary as he had 'heard well of me, and had in me perfect confidence.

'After this I continued to visit Mr. Swedenborg, who at 'last had only one keeper. He many times avowed his 'gratitude for the trouble I had with him. He would never 'leave the tenet, however, that he was Messiah.

'One day when Dr. Smith had given him a laxative, he 'went out into the fields and ran about so fast that his keeper 'could not follow him. Mr. Swedenborg sat down on a stile 'and laughed. When his man came near him, he rose and 'ran to another stile, and so on.

'When the dog-days began, he became worse and worse. 'Afterwards I associated very little with him. Now and 'then we met in the streets, and I always found he retained 'his former opinion.'

Mathesius adjoins to his copy this testimony—

'The above account was word by word delivered to me 'by Mr. Brockmer, an honest and trustworthy man, in the 'house and presence of Mr. Burgman, Minister of the German 'Church, the Savoy, London, while Swedenborg lived.

'Aron Mathesius.

'Stora Hallfara, 27th August, 1796.'

Plainly a straightforward and well authenticated story, possibly somewhat coloured by the influence of Mathesius, and by the inevitable treachery of a twenty-four years' memory; but fitting into the incoherences of the Diary with singular credibility, and full of touches characteristic of a timid, prudent and credulous London lodging-house keeper. Thanks are due to Mathesius for his careful preservation of a testimony, which else had died with Brockmer.

Robert Hindmarsh, a zealous Swedenborgian, some time

in, or after 1783, accompanied by three friends, called on Brockmer, and questioned him very closely about the tale he had told Mathesius, reading it over to him from '*The Arminian* '*Magazine*,' along with another tale, (which will be presently cited) to the great alarm and confusion, we apprehend, of poor Brockmer's mind.* Hindmarsh professes, that Brockmer told him—

"To the best of my knowledge and recollection some "things in that account are true, others are absolutely false, "and the whole is exaggerated and unfairly stated. It is "true, that Swedenborg once called himself the Messiah, but "not true, that he always persisted in it whenever I met him "afterwards. It was true, that his hair stood upright, for as "he wore a wig, it was necessary to keep his hair cut short, in "which case any person's hair will stand upright; but it is "not true, that he looked frightful or wild, for he was of a "most placid and serene disposition. It is true, that he had "an impediment in his speech, and spoke with earnestness; "but not true, that he foamed at the mouth."

Hindmarsh feeling how little he was taking by his motion then addressed this wide question to Brockmer—

"Supposing it to be true, that Swedenborg did actually "see and converse with Angels and Spirits,—Did you ever "observe anything in his behaviour, that might not naturally "be expected on such an extraordinary occasion?"

To which he represents Brockmer returning this accommodating answer—

"If I believed that to be true, I should not wonder at "anything he said or did; but would rather wonder, that the "surprise he must have felt on such an occasion, did not

* The visit he described in a periodical of which he was publisher, entitled, '*The New Magazine of Knowledge concerning Heaven and Hell, and* '*the Universal World of Nature, &c.*' By a Society of Gentlemen. Vol. II, p. 92. March, 1791. London. The interview with Brockmer is repeated by Hindmarsh in several works, and is a stock quotation of Swedenborgian apologists.

"betray him into more unguarded expressions than were ever "known to escape him; for he did and said nothing, but what "I could easily account for in my own mind, if I really "believed what he declares in his writings to be true."

Whether or not Hindmarsh and his three friends had muddled Brockmer's memory with readings from '*The Ar-minian Magazine*' and cross-questioning, it is plain, on his own evidence, that he did nothing substantially to upset Brockmer's testimony as delivered to Mathesius. 'Some things in it were 'true, some false, and the whole exaggerated,' is evidently a rhetorical flourish of Hindmarsh's; for when he condescends to particulars he is only able to make a few trifling emendations as to manner, and to adduce not anything which can be designated 'absolutely false.' Moreover Hindmarsh failed to extract from Brockmer under what circumstances he confided to Mathesius the story about his lodger. His examination of Brockmer is very unsatisfactory. In the end, even in the details where they slightly differ, we can but come to these questions, Did Brockmer speak the truth to Mathesius, or to Hindmarsh? and, Which are we to believe, Mathesius or Hindmarsh? For us, Hindmarsh does little more than provide reasons for Mathesius's substantial credibility.

Mathesius is reputed to have disliked Swedenborg, and Swedenborg Mathesius.* Hindmarsh on the other hand was an out-and-out Swedenborgian devotee. There was prejudice apparently on the side of both; but another and a more impartial witness we are able to produce in the person of the Rev. Francis Okely, a Moravian preacher, who shortly before Swedenborg's death made his acquaintance, and read his books with mingled approval and dissent. Writing of Mathesius's story as published by Wesley he remarks:—

'There is no denying, that in the year 1743' (1744)

* When Swedenborg was dying, it was proposed to send for Mathesius to administer the Sacrament, but Swedenborg refused to see him, preferring Ferelius, another Swedish clergyman.

'when Swedenborg was first (as he said) introduced into the 'Spiritual World, he was for a while insane. He then lived 'with Mr. Brockmer, as Mr. J. Wesley has published in his ''*Arminian Magazine*' for January, 1781. . . . . As I rather 'suspect J. W.'s narratives, they being always warped to his 'own inclination, I inquired of Mr. Brockmer concerning it, 'and have found all the main lines of it truth.'*

This, I think, may be considered conclusive in favour of the truthfulness of Mathesius.

We now come to a painful passage connected with this affair, in which Wesley must be severely censured for some careless tattle, by which he brought down odium alike on Swedenborg and Mathesius, and threw the clear and honest story of Brockmer into confusion and discredit.

We have seen, that he printed Brockmer's story communicated to him by Mathesius in his '*Arminian Magazine*' for January, 1781; and so far, good. Sundry Methodists about that time had begun to look into Swedenborg's books, and ask questions concerning his doctrines; and Wesley for their guidance, at Wakefield, in May, 1782, drew up a paper, entitled '*Thoughts about Swedenborg*,' in which he ridiculed and contraverted Swedenborgian opinions in a very flippant and silly manner. From press of matter, or some other cause, the article did not make its appearance in '*The Arminian* '*Magazine*' until the following year, when, in the number for August, 1783, he entertained his readers with his '*Thoughts*' and the following astounding version of the Brockmer story—

'Many years ago the Baron came over to England, and 'lodged at one Mr. Brockmer's; who informed me, (and the 'same information was given me by Mr. Mathesius, a very 'serious Swedish clergyman, both of whom were alive when I

* From the Rev. Francis Okely's '*Reflections on Baron Swedenborg's* '*Works*,' printed in the New York '*New Jerusalem Messenger*' of 28th December, 1861.

'left London, and, I suppose, are so still,) that while he was 'in his house he had a violent fever; in the height of which, 'being totally delirous, he broke from Mr. Brockmer, ran into 'the street stark naked, proclaimed himself the Messiah, and 'rolled himself in the mire. I suppose he dates from this 'time his admission into the society of Angels. From this 'time we are undoubtedly to date that peculiar species of 'insanity, which attended him, with scarce any intermission, 'to the day of his death.'*

With the true story of Brockmer before us, communicated to Wesley by Mathesius, and printed by Wesley within three years in the same '*Arminian Magazine*,' we ask, Can anything be more discreditable to Wesley's veracity than this second story? It is superfluous at this day to pay compliments to Wesley for his zeal, ability, and blessed labours; these are universally confessed; but we cannot forget, that he was a sad gossip, and that truth was nearly certain to suffer when it encountered his dislike or self-will. The instance before us is no more than characteristic of his loose and unscrupulous habit of writing and speaking.

Hindmarsh says Brockmer told him, "that he had never "opened his mouth on the subject of Swedenborg to Mr. "Wesley;" adding, "Swedenborg was never afflicted with "any illness, much less a violent fever, while at my house: "nor did he ever break from me in a delirious state, and run "into the street stark naked, and proclaim himself the Messiah. "Perhaps Mr. Wesley may have heard the report from some "other person; and it is well known, that Mr. Wesley is a "very credulous man, and easily imposed upon by any idle "tale, from whatever quarter it may come."

The narrative of Brockmer preserved by Mathesius ought to be kept entirely apart from Wesley's, which is to be consigned, without hesitation to the refuge of lies. Although

* '*Arminian Magazine*,' 1783, page 438.

the attentive reader will at once have discerned that the two accounts have little in common, yet they are continually blended together, and Mathesius is even charged with having led Wesley astray! The late Rev. Samuel Noble, a leading Swedenborgian preacher and writer, declares* with a bold ignorance, which were it less bitter might be amusing—

'It has given much pain to the receivers of the doctrines, 'communicated in the writings of Swedenborg, that the 'circulation of the report of his insanity should have been 'materially promoted by a man so much entitled to respect 'as the late Rev. Mr. Wesley. It is however, certain, that 'in the part, which that respectable person took in the affair, 'he was completely imposed upon by the minister of the 'Swedish Chapel in London, Mr. Mathesius, who was 'Swedenborg's personal and violent enemy.† . . . . The 'origin of the story was evidently no more than this; Sweden-'borg mentioned freely to Brockmer the commencement of 'his spiritual intercourse: Brockmer talked of it: and from 'the idle reports which thus got abroad, Mathesius, nearly 'forty years afterwards, fabricated the tale with which he 'imposed on Mr. Wesley. This fact is alone sufficient to fix 'the brand of imposture on the whole story.'

Not content with bringing such a gratuitous charge of 'fabrication' and 'imposture' against Mathesius, Mr. Noble next proceeds to assert, that Mathesius himself went mad.

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* In '*An Appeal in behalf of the Views of the Eternal World and State, 'and the Doctrines of Faith and Life, held by the Body of Christians, who 'believe, that a New Church is signified* (*in the Revelation*, Chap. xxi.) *by the 'New Jerusalem: embracing Answers to all principal Objections*' Third edition. London, 1855, page 241. Noble's '*Appeal*' among the Swedenborgians is a book which holds the same place that Barclay's '*Apology*' does among the Quakers.

† That Mathesius was 'Swedenborg's personal and violent enemy' is merely an inference or colouring of Noble's, and one quite unwarranted. There is no evidence, that the two men ever came in contact. Mathesius apparently had no belief in Swedenborg's claims and doctrines, and this incredulity was in all likelihood the extent of his aversion.

With that malice, affecting reluctance, in which the pious are such adepts, he observes—

'We are by no means prone to assume the distribution of 'Divine judgements; but it really is difficult to avoid thinking, 'that we behold one here. All must allow it to be a remark-'able coincidence, that the man, who first imputed insanity to 'Swedenborg, and was the chief cause of its being believed 'by others, should himself have experienced the deplorable 'visitation, and continued insane through the remainder of 'his life. . . . . All the accounts agree: and thus evident it 'is, that into the pit, which this unhappy man digged for 'another, did he fall himself.'

The 'accounts which agree' are of next to no authority whatever; they are three. The first is the anonymous preface to an '*Abrege des Ouvrages d'Em. Swedenborg*,' published at Stockholm in 1788, in which it is stated, that Mathesius had become insane, and was then living as a madman in Stockholm; the second, is the assertion of Mr. C. B. Wadstrom, a Swede, resident in London, and one of the editors of an early Swedenborgian publication, '*The New Jerusalem Magazine*;' and the third, and very likely the origin of the other two, is the testimony of Bergstrom, the keeper of a Swedish inn, the King's Arms, in Wellclose Square, London, where Swedenborg once lodged for ten weeks, and was as Bergstrom said, 'very 'generous to him.' Mr. Provo* visited Bergstrom on the 2nd of May, 1787, when he says he told him, that—

'Mr. Mathesius was an opponent of Swedenborg, and 'said that he was a lunatic; but it is remarkable, that he 'went lunatic himself; which happened one day when he 'was in the Swedish church, and about to preach: *I was* '*there and saw it:* he has been so ever since, and was sent

* Mr. Peter Provo, a surgeon in London, author of a book entitled '*Wisdom's Dictates.*' He collected from Bergstrom and others various particulars relating to Swedenborg, which were first published in '*The* '*Intellectual Repository*,' a Swedenborgian magazine, in 1836.

'back to Sweden, where he now is: this was about four 'years ago.'

It is certainly of little consequence to us at this day whether Mathesius went mad or not; and the fact of his sanity or insanity in 1784 in no wise affects the truth of the narrative he drew out of Brockmer about 1770; yet one cannot see the 'Divine judgements' thus foolishly and vindictively distributed on the trumpery evidence of an anonymous preface, the assertion of a Swedenborgian editor, and the gossip of a publican to whom Swedenborg had been handsome, without at least permitting the facts of Mathesius's life to speak for themselves. Mathesius, neither by the records of the Swedish Church, nor to the knowledge of his relatives was ever insane. After working and preaching for sixteen years in the smoke of the east of London his health failed, and possibly Bergstrom may have seen him faint or fall into a fit in his chapel, and mistake some incoherent words for madness. In consequence of his failing health, he resigned his charge in 1784, and returned to country life, in his native air, in Sweden. Five years subsequently he married; in 1805 he was appointed Rector of Foglas, a living in Bishop Svedberg's diocese of Skara; and died in 1809 at the ripe age of three score and thirteen, leaving behind him a son and daughter, who yet survive. These facts nullify utterly the statement, that 'Mathesius 'went lunatic and continued insane to the end of his life.' Sweeping aside, then, the scandal of Wesley against Swedenborg on the one hand, and the scandal of the Swedenborgians against Mathesius on the other, let us relate one other story connected with this period, and then return to Swedenborg himself.

It is derived from the preface of a book* published 1786,

* '*Tableau Analytique et Raisonné de la Doctrine Céleste de l'Eglise de 'la Nouvelle Jerusalem, ou Précis des Œuvres Théologiques d' Emanuel 'Swedenborg, fidèle Serviteur du Seigneur Jesus Christ. A Londres, se trouve 'chez l'Auteur*, No. 62, Tottenham Court Road, 1786.'

by Benedict Chastanier, a French surgeon resident in London. Alluding to Brockmer's and to Wesley's stories, which, after the manner of the Swedenborgians, he mixes together, he writes—

'This fable had its origin in the following circumstance: 'One day Swedenborg, while in his own house, fell into a 'swoon, or a kind of extasy, or rapture of soul in the presence 'of two Jews. They, profiting by his absence of mind, stole 'his gold watch. Awakening, Swedenborg quickly discovered, 'that his watch had been taken from under the bolster of his 'bed, and at once asked the Jews to give it up. "Do you '"not know," said they, "that in your trance you took your '"watch, went out into the street, and threw it into the '"gutter?" Swedenborg contented himself in answering, '"My friends, you know what you say is false." Being 'afterwards advised to give the thieves up to justice, he 'answered, "It is not worth the trouble. By this action '"these good Israelites have wronged themselves more than '"me. The Lord have mercy on them!" An answer right 'worthy of Swedenborg.'

Chastanier adduces the name Mr. C. Springer, Swedish Consul in London, and a friend of Swedenborg's, in confirmation of the truth of this odd anecdote. It is too French to be quite credible; and it certainly does not explain away Brockmer any more than does Mr. Noble's more unscrupulous vituperation.

We now resume the Diary.

'June 11 × 12, 1744. *London.*

'I was in thoughts about those, who resist the Holy Spirit, 'and those who give themselves up to the Spirit's guidance....

'15 × 16.

'A representation of my past life was brought before me, 'and also of how I have been walking among deep abysses on

'every side, and how I turned back. Then I came into a very 'magnificent grove planted with most beautiful fig trees in 'perfect growth and order. On one there appeared withered 'figs. . . . .

'20 × 21 June.

'It seemed to be under consideration whether I should be 'admitted to the Society, or to any of its councils. My father 'came out and told me, that what I had written about Provi- 'dence was most beautiful. I remembered it was only a 'little treatise. After this, one night I found myself in a 'church but naked, with nothing on but my shirt, so that I 'did not venture forth. This may signify, that I am not as 'yet clad and prepared as I ought to be. . . . .

'1 × 2 July.

'There happened to me something very curious. I came 'into violent shudderings, as when Christ showed me His 'Divine mercy. The one fit followed the other ten or fifteen 'times. I expected to be thrown on my face as before, but 'this did not occur. At last, trembling, I was lifted up, and 'with my hands I felt a (human) back. I felt with my hands 'all along the back, and then the breast. Immediately it lay 'down, and I saw in front the countenance also, but very 'obscurely. I was then kneeling, and I thought to myself 'whether or not I should lay myself down beside it, but this 'I did not, for it seemed as if not permitted.

'The shudderings came all from the lower parts of my 'body up to my head. This was in a vision, when I was 'neither waking nor sleeping, for I had all my thoughts about 'me. It was the inward man separated from the outward, 'that was made aware of this.

'When I was quite awake similar shudderings came 'several times over me. It could not but be a holy Angel, 'because I was not thrown on my face' (As he was at the

Divine appearance) 'What it means our Lord knows best.... 'God's mercy is shewn both to my inward and outward man. 'God alone be praised!

'From these and other indications I perceive, that it may 'signify, that I shall discover truths concerning the internal 'sensations, feeling then along the back but only touching 'them in front obscurely. . . . .

'3 × 4 July.

'I seemed to take leave of her with particular tenderness, 'kissing her, when another woman a short way off appeared. 'The result was, that when awake I was in continual amorous 'desire. . . . . This signifies, that I have now finished what 'I have written on the Senses in general, and the operation 'of the Interior Faculties. . . . . I now come to the second 'part or the Cerebrum. . . .

'21 × 22.

'I saw a congregation in which every one had a little 'crown on his head, and two that stood in front had large and 'magnificent crowns. . . . . It signifies those who had got 'martyr crowns, of whom I had been thinking the day before. 'Who the two in front were I do not know; whether one of 'them was Huss, I am not aware. . . . . .

'When I awoke, I came into a vision wherein I saw much 'gold before me; the air was full of it. It means that the 'Lord, Who disposes all, affords me all I want in spiritual and 'worldly things, whenever I cast my cares on Him.

'22 × 23.

'I appeared to take a very high flight, but in such a circle, 'that I came down just when I grew tired. I saw a beautiful 'drawing-room with a very fine tapestry on the walls, all of 'one piece. It signifies what I had in my mind and heart the 'day before; that if we leave Christ to care for us in spiritual

'and worldly things, all is done. I saw a boy running away 'with one of my shirts. It may mean, that I had neglected 'to wash my feet.

'30 July × 1 August.

'I was a long time in holy shudderings, but at the same 'time in a deep sleep. I thought whether I might not see 'something holy. I appeared to be thrown on my face, but I 'am unable to say with certainty. . . . . .

'After this I waited in expectation of a procession of 'horses. They came of a light yellow colour, beautiful large 'horses. Afterwards more came to me; coach-horses, fat, 'large and handsome, decorated with lovely harness. This 'signifies the book I have now begun on the Cerebrum. Thus 'I learn, that I have God's assistance in it, which greatly aids 'me. . . . . .

'26 × 27.

'The day before I was much troubled and weighed down 'with my sins, which it seemed to me had not been forgiven, 'and which hindered me the last time from partaking of the 'Lord's Supper. Then I seemed to be relieved. In the 'night the soles of my feet appeared to be quite white, which 'signifies, that my sins are forgiven, and still more, that I am 'again once more welcome. . . . .

'1 × 2 September.

'I meditated going to the Lord's Supper on the 2nd 'because I was assured, so far as I know, that I am delivered 'from my sins. But then I saw a large dog, which ran 'towards me, but he did me no harm. . . . .

'Afterwards I seemed to hear, that Dideron had left his 'King and gone over to the Danes and there was slain. . . . . 'I waited for his corpse. I heard immediately, as if he had 'inspired me, that I ought not to leave the congregation of

'Christ, nor go to that place to receive the Lord's Supper,
'and that if I did so, I should become again spiritually dead.
'I could not understand anything more, so that there is a
'mystery in it. I did not go, and was kindled by the Holy
'Spirit, as is generally the case when I follow its dictates. . . .

'17 × 18 September.

'I saw the King of Prussia, and one said, that he was
'going to bring on a quarrel between the Kings of Prussia
'and France. . . . . .

'21.

'This was Sunday. Before I slept I had much thought
'about the subject on which I am writing. Then it was said
'to me, "Hold your tongue, or I will strike you." Then I
'saw a man sitting upon some ice, and I was afraid. I was
'as in a vision. I restrained my thoughts, and experieneed
'the usual shudderings. All this implied, that I should not
'work so long, particularly on Sunday, or perhaps in the
'evenings.

'29 × 30.

'I saw the front of the most beautiful palace that ever
'was seen. There was a glory like the sun upon it. I was
'told, that it was resolved, that I should be a Member of the
'Society, which is immortal, which no one before had been,
'except one, who had been dead, and had lived again. Some
'said, that there were more, who were thus. It came into
'my mind, whether it was not more important to be with
'God, and live from Him. This had reference to what I
'have finished writing on Organic Forms in general, and
'chiefly at the end.

'After this some one said he would call on me at ten o'clock.
'He did not know where I lived. I told him I lived in the
'front part of the palace, as I then thought. This signifies,

'that what, with God's assistance, I had then written about 'Forms, was such, that it would carry me still further to see 'what is yet more glorious.

'Afterwards I was with women, but would not touch them 'as I had previously had to do with that, which is holier. On 'this occasion much occurred to me, which I left to God's will, 'because I am as an instrument, with which He does according 'to His pleasure. Yet I would wish to be with the foremost. 'Not my will, however, but God's (be done). God grant, that 'I do not mistake in this. I believe I do not.

'The 3rd to the 6th October.

'Several times I have experienced, that Spirits are of 'various kinds. The one Spirit, which is Christ's, is the only 'one, that has all blessedness with it. By the others, man is 'enticed a thousand ways, but woe to those who follow them. '. . . . It is necessary, therefore, to discern the Spirits, which 'is a thing that cannot be done except through Christ and 'His Spirit. It was represented to me in sleep in what awful 'danger I had been in on the night between the 29th and '30th, when I was on a piece of ice, which could scarcely bear 'me, and I came near to an awful abyss. A person on the 'other side could not come to my assistance, so I went back. 'God, through Christ, is the only one Who helped me. He 'is my Lord and Master, and I am His slave. Honour and 'thanks to Him, without Whom none can come to God.

'6 × 7.

'Something was told me about my book. One said '*The* ''*Worship and Love of God*' was a Divine book. . . . . I 'seemed also to see the Czar Peter and other great Emperors, 'who despised me because I had half sleeves. . . . .

'Very easily is man deceived by Spirits, who draw near 'and flatter and coincide with his desires. Affections are 'represented by Spirits; yea indeed, by Women.

'7 × 8 October.

'. . . . . I saw in a vision a Heart filled with blood. It 'is Love.

'12 × 13.

'. . . . . I seemed to say to myself, The Lord will instruct 'me. . . . . I know nothing else than that Christ ought to 'be all in all, or God through Christ. We are unable of 'ourselves to do anything, still less to strive. Hence it is 'best to surrender at discretion; and if one could be altogether 'passive before Him, it would be the same as being perfect.

'I saw also in a vision fine bread presented to me. It is a 'sign, that the Lord Himself will instruct me, since I have 'now for the first time come into the condition, that I know 'nothing, and all preconceived judgements are taken away 'from me. This is the beginning of instruction, namely, first 'to be a child, and so to be nursed up in knowledge. Such is 'now my case.

'13 × 14.

'Among other things it was told me, that for the last 'fortnight, I have been growing much handsomer, and have 'become like an Angel. God grant that it may be so!

'18 × 19.

'A big dog, which I thought was chained, flew at me and 'bit my leg. One came, and closed his terrible jaws, and 'kept him from further mischief. It meant that the day 'before I had heard an oration in the College of Surgeons, 'and I desired in thought, that they would name me as the 'one, who best understood Anatomy. Yet I was glad it did 'not happen. . . . .

'20 × 21.

'. . . . . In the evening I found myself in a strange mood,

'such as I never had been in before. I thought that I 'despaired of the mercy of God, though I knew, that God is 'very merciful, *and to me especially has shewn greater grace* '*than to others.* This anxiety had place in my Soul, and not 'in my Mind. The anxiety was perceived by the Mind in 'the Soul, but without any pain in the Body. I then fell 'asleep. . . . .

'Afterwards I saw a great King, who was King of France. 'He went about without any attendants or courtly state. One 'who was with me seemed not to know, that he was a King. 'I told him that he was one of those who did not care for 'grandeur. He was courteous to all alike, and spoke to me. 'When he went out he was also without attendants, but took 'upon himself the burdens of others and bore them as garments. 'Thence I came into a large company where there was great 'magnificence. I saw the Queen. The Chamberlain came 'and bowed to her, and she likewise made a deep reverence. 'There was no pride in her.

'This signifies, that in Christ there is not the least of pride, 'and that He makes Himself equal with others, although He 'is the greatest King; and that He does not trouble Himself 'about that which is great; and, that He takes the burdens of 'others upon Him. The Queen, who is Wisdom, is also like 'Him, and has no self-love, and does not consider herself of 'any account because she is a Queen.

'26 × 27 October.

Another Vision of Christ.

'I seemed to be with Christ, with Whom I conversed 'without ceremony. He borrowed a little money from 'another, about five pounds. I was sorry, that He did not 'borrow of me. I took two pounds, of which methought I 'let one drop, and then the other. He asked, what it was. 'I said, "I have found two," one being probably dropped by

'Him. I offered, and He took them. In such an easy 'manner did we seem to live together. It was a state of 'innocence.

'. . . . . Christ said, that I ought not to undertake 'anything without Him. . . . . .

'In the morning when I wakened, there came upon me the 'same kind of giddiness or swoon, which I had six or seven 'years ago at Amsterdam when I began '*The Economy of the* ''*Animal Kingdom*,' but much more subtle, so that I appeared 'to be near death. It came on as soon as I saw daylight, and 'threw me upon my face, but passed off by degrees, while 'short doses of sleep overcame me. This swoon was more 'inward and deep, but soon passed away.

'It signifies, that my head is actually cleared and purified 'from things which hinder thought. The same happened in 'the former case, whence I obtained greater penetration, 'especially when writing.

'This was also now represented to me in that I appeared 'to write in a delicate hand.'

On page 99 of the manuscript Diary there are only the last four words. Several blank pages then intervene, and the mysterious record closes with this entry—

'11 × 12 (Month not given).

'I left Ohlreick, and on the way there was deep water. 'On its margin there was a very narrow path along which 'I walked. It seemed to me, that I ought not to go into 'the deep water. It seemed, that a rocket burst over me, 'showering out beautiful sparks. Perhaps it means love for 'what is high.'

It is disappointing, that Swedenborg says not one word further concerning his visits to the Moravian Chapel. Possibly they were discontinued after his removal from Brockmer's to Dr. Smith's in Cold Bath Fields. The Chapel in Fetter Lane

is an old building. It escaped the Great Fire of 1666, and appears to have undergone no change beyond paint and whitewash since those awful nights when it was lighted up with the flames of the burning city. Whoever desires to form a correct idea of the gaunt ugliness of a Puritan meeting-house of the 17th century could not do better than pay the Chapel in Fetter Lane a visit. It is a place sanctified with not a few precious memories. From its pulpit Richard Baxter 'preached as a dying man to dying men, as though he might 'never see them more.' In it John Wesley in 1738 formed his first Society, which was joined by so many Moravians that they swamped his influence and overthrew his councils. This, he was not the man to endure. He wrestled with the invaders, he charged them with holding false doctrine, he denounced them as Antinomians, but all in vain. They maintained, 'that Believers are no more bound to obey the 'works of the law than the subjects of the King of England 'are bound to obey the laws of the King of France.' The mass of the Society became estranged from him, and at last he resolved to withdraw. After a serious address on Sunday, 20th July, 1740, in which he told them, their opinions were flat contrary to the Word of God, he took his leave, drawing only some score of members after him.

After Wesley's departure the Moravians prospered abundantly, teaching the doctrine of Salvation by Faith Alone without qualification, and in the most superficial, mechanical, and forensic sense. It is indeed to be regretted, that in such a school Swedenborg received his early impressions of formal theology; for we often think, that the unconscious caricature and the hardness of many of his subsequent views of the Religion of Protestants are to be attributed to the converse and preaching of the United Brethren in Fetter Lane in those days when his mind was awakening to an interest in Divine things.

The Diary ends with October, 1744, and at the beginning

of 1745, Nourse, a London bookseller, published the Third Part of the '*Regnum Animale*,' and the '*De Cultu et Amore Dei*.' I cannot discover that these works met with any notice whatever. The '*Gentleman's Magazine*' merely registers their appearance.

Although 1744 is evidently from his Diary the year of the beginning of Swedenborg's visions, he usually dated the commencement of his seership from 1745. It may be, that of the dreams and visions we have been reading he made small account, regarding them as illusions, or as preliminaries of the great change whereby the things of Heaven and Hell and the World of Spirits became familiar to his eyes.

From Swedenborg we have no description of the momentous event of 1745, but from his friend, M. Robsahm, of Stockholm, we draw the following—

'I inquired of Swedenborg where and in what manner his 'revelations began. He said—

'"I was in London and dined late at my usual quarters, '"where I had engaged a room, in which to prosecute my '"studies in Natural Philosophy. I was hungry and ate with '"great appetite. Towards the end of the meal, I remarked, '"that a kind of mist spread before my eyes, and I saw the '"floor of my room covered with hideous reptiles, such as '"serpents, toads, and the like. I was astonished, having all '"my wits about me, being perfectly conscious. The darkness '"attained its height and then passed away. I now saw a '"Man sitting in the corner of the chamber. As I had '"thought myself alone, I was greatly frightened, when he '"said to me, 'Eat not so much.' My sight again became '"dim, but when I recovered it I found myself alone in my '"room. The unexpected alarm hastened my return home. '"I did not suffer my landlord to perceive that anything had '"happened, but thought over the matter attentively, and was '"not able to attribute it to chance or any physical cause.

'"The following night the same Man appeared to me

'"again. I was this time not at all alarmed. The Man said—
'"'I am God, the Lord, the Creator, and Redeemer of the
'"'World. I have chosen thee to unfold to men the Spiritual
'"'Sense of the Holy Scripture. I will myself dictate to
'"'thee, what thou shalt write.'

'"The same night the World of Spirits, Hell and Heaven,
'"were convincingly opened to me, where I found many
'"persons of my acquaintance of all conditions. From that
'"day forth I gave up all worldly learning, and laboured only
'"in spiritual things, according to what the Lord commanded
'"me to write. Thereafter the Lord daily opened the eyes
'"of my Spirit, to see in perfect wakefulness what was going
'"on in the other World, and to converse, broad awake, with
'"Angels and Spirits."'

Dr. Beyer gives another account. He writes—

'The report of the Lord's personal appearance before the
'Assessor I heard from his own mouth when he was an old
'man. He said, that he saw Him sitting in purple and in
'majestic splendour near his bed, whilst He gave him com-
'mission what to do. I asked him how long this appearance
'continued. He replied, that it lasted about a quarter of an
'hour. I also asked him whether the vivid splendour did not
'pain his eyes, which he denied. . . . . In respect to the extra-
'ordinary case of the Lord appearing to him, and opening, in a
'wonderful manner, the internal and spiritual sight of His ser-
'vant, so as to enable him to see into the other World, I must
'observe, that this opening did not occur at once, but by degrees.'

Evidently these two stories refer to different experiences, and they must be taken for no more than they are worth. That to Beyer might almost stand for a version of the Divine Vision at Delft, on April 6 × 7, 1744. That to Robsahm meets with but very partial confirmation under Swedenborg's own hand, in the following statement—

'*A vision in the day time: of those who are devoted to*
'*conviviality in eating, and indulge their appetites.*

'In the middle of the day at dinner an Angel spoke to me, 'and told me not to eat too much at table. Whilst he was 'with me, there plainly appeared to me a kind of vapour 'steaming from the pores of my body. It was a most visible 'watery vapour, and fell downwards to the ground upon the 'carpet, where it collected, and turned into divers vermin, 'which were gathered together under the table, and in a 'moment went off with a pop or noise. A fiery light appeared 'within them, and a sound was heard, pronouncing, that all 'the vermin that could possibly be generated by unseemly 'appetite, were thus cast out of my body, and burnt up, and 'that I was now cleansed from them. Hence we may know 'what luxury and the like have for their bosom contents. '1745. April.'*

Most readers of this chapter of Dreams, Visions, Temptations, and Extasies will be ready to exclaim, The man had gone mad!—an opinion I am careless to contest. I freely admit, for it would be sheer perversity to do otherwise, that a production like the Book of Dreams would be held as sufficient warrant for the consignment of any author to a lunatic asylum; but, having made this admission, I do not see that we are a bit wiser, or that we have made the slightest advance towards a comprehension of Swedenborg's case. It is only pert scientific ignorance, which imagines, that Swedenborg's life and writings for seven and twenty years subsequent to 1745 are in any way accounted for by asserting, that he was out of his mind in 1744. Not all the jargon gathered from the most learned treatises of the most enlightened 'mad Doctors' will avail to impose such a conclusion on any intellect in which common sense is stronger than scientific credulity.

Considering, that Swedenborg was at this time at the crisis

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* From Swedenborg's '*Spiritual Diary*,' *No.* 397. This entry was not made at the time in 1745, but more than two years afterwards, on Christmas Day, 1747.

of a great physical, intellectual, and spiritual change, I have no surprise to spare for any aberrations of thought, speech, or behaviour into which he may have fallen. He was staggering in confusion between old darkness and an excess of new light. As Carlyle says—'Such transitions are ever full of pain: thus 'the Eagle when he moults is sickly; and, to attain his new 'beak, must harshly dash off the old one upon the rocks.' We ought to remember what an assemblage of delicate conditions are requisite to the perfection of sanity of mind, and how the absence of one, or the slight derangement of a few, seriously affects it. In this respect the question is more easily raised than answered, Whether indeed anybody is sane? We all know how a dyspeptic stomach blackens, and how a bottle of wine glorifies the world, and how the thoughts of the one state are as folly to the other. The truth perhaps is, that mental, like physical sanity, is merely an ideal perfection at which we all aim, and more or less nearly approach, but never attain; and that in some degree we are all crazed, as we are all diseased; but as we are only numbered among the sick when we are worse than ordinary so only are we reckoned among the mad when our craze exceeds conventional bounds, and becomes offensive or dangerous to our neighbours. I apprehend, that in the very nature of things, the changes Swedenborg underwent were necessarily attended with violent deflections from the centre of sanity. The most self-possessed philosopher passing through a fever may be delirious, but we do not judge him by his sayings and doings in that delirium: nor is Swedenborg to be judged by his Book of Dreams. He is a fool, who comes to conclusions in the dust and din and agony of the process, and has neither the patience nor forethought to wait for the result. If Swedenborg had gone on writing to 1772 in the style of 1744, there would certainly be no need for any of us to trouble our heads about him; but, as we shall endeavour to show, he emerged from the horrible valley of illusions and spectres, through which we have been following

him, not only with his old faculties purified and invigorated, but with his inner eyes opened to the men and scenery of the Inner World of Spirit, and with an intellect irradiated with the very Wisdom of Heaven.

Nothing more can I find to tell concerning this second visit of Swedenborg to London. The former one took place, it will be remembered, in 1710, when Anne was Queen and he a young man of twenty-two. A new generation had arisen in England during the four and thirty years that had elapsed. George II. was King. Newton, Flamsteed and Halley, Addison, Steele and Defoe had gone to their rest. Pope, who in 1710 was in the spring of his glory, was dying when Swedenborg revisited London, his crooked body worn out with asthma and spleen. Swift, an old man of seventy-seven, was closing his last miserable days in Dublin. Isaac Watts too was nearing the end of his busy and tranquil life in his long-tried and happy retreat in the household of the Abneys, at Theobalds. Old Sarah, the lioness of Marlborough, died at eighty-five in 1744, and the year after she was followed by Walpole, who had ruled and comforted England with peace and prosperity for twenty years. Johnson, whom Queen Anne touched for the King's evil in 1710, was in 1744 drudging for Cave on '*The Gentleman's Magazine*,' and may have glanced over the '*De Cultu et Amore Dei*' and the '*Regnum Animale*,' if Nourse sent copies for review. The town in 1744 had scarcely recovered from its interest in Richardson's model story of the virtuous '*Pamela*,' or from its still greater interest in Fielding's account of Pamela's more virtuous rival and brother, '*Joseph Andrews*.' Young was printing his '*Night Thoughts*,' and Thomson had left his '*Seasons*' to write plays that would not act. Science was not so well represented in England in 1744 as in 1710. Bradley was Astronomer-Royal. Martin Folkes was president of the Royal Society. Sir Hans Sloane, a hale old man of eighty-four with yet nine years of life in him, was living at Chelsea, and Swedenborg

could scarcely have failed to have visited him at his hospitable abode and explored the treasures of his museum. Anson in 1744 brought home £1,250,000 in prize money, which was borne in triumph through the streets to the Tower on thirty-two waggons, but within a year, in 1745, London was made sad with the news of the Duke of Cumberland's defeat at Fontenoy, followed by the tidings in July that Prince Charles Edward had sailed from France to raise rebellion in Scotland.

At the beginning of July, 1745, Swedenborg took ship from London for Sweden, and arrived in Stockholm on the 7th of August after an absence of more than two years.

During the voyage his Visions were entirely suspended.

CHAPTER II.

CALLED TO A NEW WORK.

On his return home Swedenborg resumed the duties of his Assessorship. Thus passed the last months of 1745, the whole of 1746, and the beginning of 1747.

He commenced to learn Hebrew, and read the Old Testament through once or twice in the original. As he read, and as the wisdom of the Word was opened to him, he committed to paper his perceptions. These '*Adversaria*'* he did not publish, regarding them probably as studies for future works. They abound in wavering and indistinct views, which subsequent reflection decided or corrected.

The '*Adversaria*' furnish remarkable evidence of the activity and fertility of their author's mind. Ranging from Genesis to Jeremiah, and forming in Dr. Tafel's edition nine volumes, each containing about as much matter as this book, they were produced in less than two years, the last entry being dated 9th February, 1747. Swedenborg appears to have thought through his pen.

He now felt that he had entered upon a vocation, which no longer permitted him to discharge the duties of Assessor to the Board of Mines, and in 1747 he sought and obtained permission from King Frederick to retire. His petition to the King contained two other requests, namely, that he might

* The '*Adversaria*' have been printed and edited from Swedenborg's manuscripts by Dr. Tafel, of Tübingen, between 1842 and 1854. A list of the volumes and their contents will be found in the Appendix.

enjoy during life, as a retiring pension, one half of the salary attached to the Assessorship, and, that the permission for his retirement might not be accompanied by any addition to his rank or title.

In a letter to the Rev. Thomas Hartley in 1769 he explains his motive for this transaction—

'My sole view in this resignation was, that I might be 'more at liberty to devote myself to that new function, to 'which the Lord had called me. On resigning my office a 'higher degree of rank was offered me, but this I declined, 'lest it should be the occasion of inspiring me with pride.'

The King granted his request, but in consideration of his thirty years' service he pensioned him off with his full salary.

At the risk of some anticipation of our narrative we must here pause awhile, in order that we may obtain a correct idea of the nature and scope of 'that function to which,' as Swedenborg testifies, 'the Lord had called him.'

His own declarations on the subject are abundant, one or more being found in almost every book he wrote. Some of these we had better read.

In the letter to Mr. Hartley, from which we have just quoted, after detailing his honours and his connections in Sweden, he goes on to say—

'Whatever of worldly honour and advantage may appear 'in these, I hold them in low esteem when compared to the 'honour of that sacred office, to which the Lord Himself has 'called me, Who was graciously pleased to manifest Himself 'to me, His unworthy servant, in a personal appearance in 'the year 1743; to open in me a sight of the Spiritual World, 'and to enable me to converse with Spirits and Angels; and 'this privilege has been continued to me to this day (1769). 'From that time I began to print and publish various un-'known Arcana, that have been either seen by me, or revealed 'to me, concerning Heaven and Hell; the state of men after

'death; the true Worship of God; the Spiritual Sense of the 'Scriptures; and many other important truths tending to 'salvation and true wisdom.'

Again in 1749 he writes—

'Of the Lord's divine mercy, it has been granted me, now 'for several years, to be constantly and uninterruptedly in 'company with Spirits and Angels, hearing them converse 'with each other, and conversing with them. Hence it has been 'permitted me to hear and see things in another life which 'are astonishing, and which have never before come to the 'knowledge of any man, nor entered into his imagination. I 'have been there instructed concerning different kinds of 'Spirits, and the state of Souls after death—concerning Hell, 'or the lamentable state of the unfaithful—concerning Heaven, 'or the most happy state of the faithful—and, particularly, 'concerning the Doctrine of Faith, which is acknowledged 'throughout all Heaven.'*

Again—

'I am well aware, that many persons will insist, that it is 'impossible for any one to converse with Spirits and Angels 'during his life in the Body; many, that such intercourse 'must be mere fancy and illusion; some that I have invented 'such relations to gain credit; whilst others will make other 'objections; for all these, however, I care not, since I have 'seen, heard, and had sensible experience of what I am about 'to declare.

'We are created by the Lord so that during our life in the 'Body we may converse with Spirits and Angels, as indeed 'was the habit of the people of the most ancient times. . . . . 'But as they in process of time immersed themselves in cor-'poreal and worldly things, their intercourse with Spirits 'ceased. Nevertheless it may be resumed as soon as the 'things which hinder are removed.'†

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* '*Arcana Cœlestia*,' No. 5. † '*Arcana Cœlestia*,' Nos. 68, 69.

Again, in 1758, he writes—

'The Churchman at this day has hardly any knowledge 'of Heaven and Hell, although they are plainly described in 'the Word; indeed many, who are born within the Church 'deny their existence, and say in their hearts, "Who has '"ever come thence to tell us?" Lest therefore such a state 'of denial, which exists especially in the worldly wise, should 'also infect and corrupt the simple in heart and faith, it 'has been permitted me for thirteen years to associate with 'Angels, and to converse with them as one man with 'another; and to see the things which are in the Heavens 'and the Hells; and to describe them from experience, in 'the hope that ignorance may be enlightened, and incredulity 'dissipated.

'I have seen a thousand times, that Angels are Men with-'out the least difference . . . . . having seen them in full 'wakefulness, when I was in the exercise of every sense and 'in a state of clear perception.'*

Again, in 1758—

'In order, that Man may be convinced of the reality of 'life after death, it has been granted me to have fellowship 'with Angels, and to speak with those who are in Hell, and 'this now for many years, sometimes continuously from morn-'ing till evening, and thus to be instructed concerning Heaven 'and Hell.

'Men ask, "Whoever came from Heaven to tell us, that '"it exists? What is Hell? Is it anything at all? What '"is the meaning of Man being tormented with eternal fire? '"What is the Day of Judgement? Has it not been expected '"for ages in vain?" Questions such as these imply complete 'denial. Lest therefore they who think thus, (as do many 'who are reputed skilful and learned), should any longer seduce 'the simple in faith and heart, and induce infernal darkness

* '*Heaven and Hell*,' Nos. 1 and 74.

'concerning God, Heaven, Eternal Life, and other subjects 'dependent on them, the Interiors of my Spirit have been 'opened by the Lord, and thus I have been allowed to speak 'with all the dead whom I ever knew in the bodily life, with 'some for months, and with some for a year, and also with so 'many others, that I should come short if I reckoned them at 'a hundred thousand, of whom many were in the Heavens, 'and many in the Hells. I have also spoken with some two 'days after their decease, and told them that solemn prepara-'tions were then making for their funerals; to which they 'said, that it was well to reject that which had served them 'for a body in the World: and they desired me to declare 'that they were not dead, but alive and equally men as 'before, and did not know that they had lost anything, since 'they are in a Body and possess Senses as before, with like 'intellect, will, thoughts, affections, sensations, pleasures, and 'desires as when living in the World.'*

Again, ten years afterwards, in 1768 he writes—

'I am aware that many, who read these pages, will believe 'they are fictions of the imagination; but I solemnly declare 'they are not fictions, but were truly done and seen; and that 'I saw them, not in any state of the mind asleep, but in a state 'of perfect wakefulness; for it has pleased the Lord to manifest 'Himself to me, and to send me to teach the things relating 'to the New Church, which is meant by the New Jerusalem 'in the Revelation: for which purpose He has opened the 'Interiors of my Mind and Spirit; by virtue of which privilege 'it has been granted me to be in the Spiritual World with 'Angels, and at the same time in the Natural World with 'Men, and this now for twenty-five years.'†

Finally, in his 83rd year in 1771, he attests—

'Since the Lord cannot manifest Himself in person, and 'yet He has foretold, that He would come and establish a

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* '*Last Judgement*,' No. 15. † '*Conjugial Love*,' No. 1.

'New Church, which is the New Jerusalem, it follows, that 'he will effect this by the instrumentality of a man, who is 'able not only to receive the Doctrines of that Church in 'his Understanding, but also to make them known by the 'Press.

'That the Lord manifested Himself before me His servant, 'that He appointed me to this office, and afterwards opened 'the sight of my Spirit, and so let me into the Spiritual 'World, permitting me to see the Heavens and the Hells, 'and also to converse with Angels and Spirits, and this now 'continually for many years, I attest in truth; and further, 'that from the first day of my call to this office, I have never 'received anything relating to the Doctrines of that Church 'from any Angel, but from the Lord alone, while I was 'reading the Word.'*

These extracts sufficiently define the claims, which Swedenborg with simplicity, calmness and patience iterated and reiterated for twenty-seven years, from 1745 to his death.

I know right well the contempt and the pity with which such statements are read, and that their bitterest scorners are found, not among the Sadducees, not among those who are in open doubt about God and Eternal Life, but, among the Pharisees, among those who most loudly confess both, and who are ready to fight like tigers for every shred of wonder or miracle within the boards of the Bible. I know how perfectly useless it is to plead with them for attention to Swedenborg on the ground that the Scriptures abound from end to end with claims as marvellous as his; for it is their settled conviction, that immediate communion of God with Man ceased with Bible times, and that since John left Patmos the world has been under a totally new régime. To invite them therefore to believe, that a man, who lived less than a century ago, who walked London streets in cocked hat and periwig, coat and breeches, sword

* '*True Christian Religion*,' No. 779.

and buckles, was a Servant of God and a Seer of Angels, is to them like an invitation to become the dupes of a lunatic or impostor. I may be allowed to assure all such readers, that I have no wish whatever to gain their suffrage for Swedenborg. Even though their credence might turn out as valiant and thorough-going as that which they accord to the Bible I could have neither trust nor pleasure in it. There are many, who believe in Swedenborg just as *they* believe in the Bible, and who think the Alpha and the Omega of communicable Divine Wisdom terminated with his last page in 1772; and I have no wish to add to their number. The rampant and exclusive faith of these people in orthodox wonders proves, by its very intolerance of kindred wonders, its own idiocy and emptiness, and that it is merely a tradition and a superstition with a dead Bible and a smothered Inspiration for a fetish.

Yet at the same time I know with what inevitable and justifiable suspicion the kindliest, most reasonable and most liberal souls must hear these claims of Swedenborg advanced; for they are not only claims, which he shares with the Prophets and Apostles of old, but with all manner of enthusiasts and deceivers. As Carlyle forcibly observes—

'A poor man in our day has many gods foisted upon 'him; and big voices bid him, "Worship, or be ——!" in a 'menacing and confusing manner. What shall he do? By 'far the greater part of said gods, current in the public, 'whether canonised by Pope or Populus, are mere dumb 'Apises and beatified Prize-oxen;—nay, some of them, who 'have articulate faculty, are devils instead of gods. A poor 'man that would save his soul alive is reduced to the sad 'necessity of sharply trying his gods whether they are divine 'or not; which is a terrible pass for mankind, and lays an 'awful problem upon each man. The man must do it how-'ever. At his own peril he will have to do this problem, 'which is one of the awfullest; and his neighbours, all but a 'most select portion of them, portion generally *not* clad in

'official tiaras, can be of next to no help to him in it, nay, 'rather will infinitely hinder him in it as matters go.'*

'Sharply tried' must Swedenborg be, but How tried? Plainly no debate, however prolonged, outside his writings will ever settle whether he talked with Angels, or was sent of God. I read somewhere of an erudite and mathematic assembly engaged in high controversy as to whether or not a certain shoe would fit a certain foot, when a plain man broke through the learned din crying, "Why all this pother? Try "on the shoe." The shoe was tried on, and the question was settled in a trice by its slipping on to the foot with perfect fitness like another skin. So we should have everybody try Swedenborg, not by talk *about* him, but by converse *with* him in those books through which he lives, and in which his claims evermore await the test of fitness (or credibility) with each inquirer's private intuition and understanding.

In the course of these pages it will be our business to frame an exposition of Swedenborg's teachings, and at its close we may, to much better purpose than now, have some talk over the reasonableness, or otherwise, of his claims; but alike for the elucidation of our narrative and for the tempering of those prejudices, which the most catholic, in this sceptical age, cannot but entertain against one who writes with such pretensions, it may be well to expatiate a little on the meaning of his assertion—

First, That he daily visited the Spiritual World and made acquaintance with its Inhabitants; and—

Second, That he was directly appointed by God to describe to Men the scenery of Heaven and Hell and the World of Spirits, and the lives of their Inhabitants; and that through him the Lord Jesus Christ makes His second advent for the institution of a New Church described in the Apocalypse under the figure of the New Jerusalem.

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* '*Latter-Day Pamphlets. Jesuitism.*'

When it is first told any one, that Swedenborg visited Heaven and Hell, and talked with Angels and Devils, the very terms of the statement appear to carry their own confutation. The hearer, assuming that the Spiritual World is farther off than Australia or Japan, or the Sun or Stars, at once concludes as incredible, that a man abiding in Stockholm, London or Amsterdam, should at the same time be a traveller in that distant World, and hold converse with the Men and Women thereof.

This ready judgement with which Swedenborg's claim is usually greeted, is a perfect example of Prejudice pure and simple. No comprehension of his statement is attempted; an absurdity is imputed to him, and a scoff follows.

To judge truly we must inquire first, What he meant by the Spiritual World, and next, How he saw into it. When his meaning is understood, it will, we think, be allowed (admitting his doctrine true), that it was no more wonderful, that he should see Heaven than that he saw Holland; or, that he should talk with Spirits than that he talked with Swedes.

Swedenborg accepts the broad division prescribed by common-sense between Matter and Mind; the one Seen, the other Unseen. Matter we can see and handle; Mind we cannot; but by every sensation ranging from pleasure to pain, we know that it *is*. Under Mind are included Love, Reason and Memory; but Love, however great, adds neither to weight nor stature; Reason, however powerful, needs no room for working; and Memory, though stored with the experience and learning of a life-time, can find neither yard nor balance to appreciate its increase; yet Love, Reason and Memory are existences, the veriest realities, although no chemist nor physiologist by his most delicate tests can in any way approach unto them.

Now although Love, Reason and Memory are in the primary sense the Spiritual World, we are not therefore to imagine, that Swedenborg, by seeing the Spiritual World,

meant that he saw actual Love, Reason or Memory.* These by their very nature must be as invisible in Heaven as on Earth. What, then, did he mean?

Between our Love, Reason and Memory and our Bodies of flesh and blood there are many intermediate existences. Man has been well defined as a Summary of the Universe; so that from his Love or Will at the inmost, to his Hair and Nails at the outmost, Creation is comprised in epitome from end to end.

Granting, then, that it was not in the Universe at its outmost Matter, nor in its inmost Mind, that Swedenborg's visible Heaven and Hell lay, we must look for them somewhere in the intermediate existences between the extremes of Matter and Mind; and, as Man is the Summary of Creation, we ought to find these intermediates embodied in his constitution; hence says Swedenborg—

'Man at birth puts on the grosser substances of Nature, 'his Body consisting of such. These grosser substances by 'death he puts off, but retains the purer substances of Nature, 'which are next to those that are Spiritual. These purer 'substances serve thereafter as his Body, the continent and 'expression of his Mind.'†

What these purer substances are he does not tell us. Had he not discarded the doctrine of '*The Principia*,' we might have inquired whether the inner Body, which escapes from its sheath at death, is organized from Ether, or the Magnetic Element, or the First Element, or Points, or from some other imponderable. It might be, that because the purer substances of Nature were unknown to science, there were no names to fit them. At any rate it is for us to consider the bodies of the Angels and Devils with whom he spoke as thus constructed;

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* 'The Angels cannot see Love with their eyes, but instead of Love they 'see what corresponds to it.' '*Divine Love and Wisdom*,' No. 87.

† '*Divine Providence*,' No. 220; see also '*True Christian Religion*,' No. 103.

and to think of the inmost substances of this Natural World as forming the ground, the bases, the floors, the continents, the cuticles of the visible objects of the Spiritual World.

Whilst it is common to speak of the Spiritual World as far off, beyond reckoning, Swedenborg declares it to be the life and cause of the Natural World; just as really and as intimately as a Man's Spirit is the life and cause of his Body. He maintains that every drop of water and every grain of sand has a spiritual existence in the Spiritual World; that, in a word, the Material World is the Body of the Spiritual World, and that in Nature there is nothing which was not first in Spirit. Hence, writing of the perfect unity, correspondence and dependence of the Inner and Outer Worlds, he says—

'The whole Natural World corresponds to the Spiritual 'World collectively and in every part; for the Natural World 'exists and subsists from the Spiritual World, just as an effect 'does from its cause.

'All things which exist in Nature, from the least to the 'greatest, exist and subsist from the Spiritual World, and 'both Worlds from the Divine.

'Whenever I have been in company with Angels, the 'objects in Heaven appeared so exactly like those in the 'World, that I knew no other than that I was on Earth.'*

It may be said, Allowing the nearness, union and perfect correspondence of the Spiritual World with the Material World now under our eyes, Where is the space of its existence? and, By what Sun is it lighted up?

The finer substances of Nature, it has been observed, form the gross outsides of Spirit; and as we ascend from earthy to aërial existences, and thence to heat, light and electricity, the notions of space, which we attach to flesh and blood, and bricks and mortar, become more and more inapplicable. A man at

* '*Heaven and Hell*,' Nos. 89, 106 and 174.

death, testifies Swedenborg, escapes from his Material Body as from a rent or worn-out vesture, carrying with him every member, faculty and function complete, with not one wanting; yet the corpse is as heavy as when he dwelt therein. 'Nature,' he says, 'commences from the Sun,' but Spirit is above Nature and our glorious Sun to the Angels is 'as somewhat of thick 'darkness.'* Hence we need not be surprised when he informs us, that—

'Although all things in Heaven appear to be in place and 'in space exactly as in the World (with this difference, that 'they are in smaller forms†) still the Angels have no idea of 'place and space.‡ . . . . But whereas Angels and Spirits 'see with their eyes as Men do, and objects cannot be seen 'but in space, therefore in the Spiritual World there appear 'spaces like the spaces on Earth; which, nevertheless, are not 'spaces but appearances; for they are not fixed and stationary 'as on Earth; they may be lengthened and shortened, changed 'and varied, and cannot be determined by measure.'§

The phenomena of light and of other imponderables will suggest many hints as to the possibility of the existence of this Inner World, where are all the pleasant appearances of space, without any of the dreary reality whereby in this World long months are fixed between friends in England and Australia; except indeed when they call to their aid one of Nature's finer substances through the electric wire.

'If in the Spiritual World two desire intensely to see each 'other, that desire at once brings about a meeting. When 'any Angel goes from one place to another, whether it is in 'his own city, or in the courts, or the gardens, or to others out 'of his own city, he arrives sooner or later just as he is ardent 'or indifferent, the way itself being shortened or lengthened 'in proportion.

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* '*Heaven and Hell*,' Nos. 116 and 122. † '*Divine Love and Wisdom*,' No. 52.

‡ '*Heaven and Hell*,' No. 191. § '*Divine Love and Wisdom*,' No. 7.

'Changes of place in the Spiritual World are effected by 'changes of the Mind. By such changes I also have been 'conducted by the Lord into the Heavens, and to various 'Earths in the Universe; but I was present as to the Spirit 'only, whilst my Body remained in the same place. All the 'Angels move in this manner, and hence have no distances.

'Change of place being only change of state, it is evident 'that approximations in the Spiritual World arise from simili-'tudes of Mind and removals from dissimilitudes; and thus 'spaces are merely signs of inner differences. . . . . From 'this cause alone the Hells are altogether separated from the 'Heavens.'*

The Spiritual World throughout he represents as perfectly flexile under the action of the Minds of its Inhabitants. The character of a Spirit, he tells us, is reproduced in everything which surrounds him. Even here, we find, nations and individuals depicting their inner life on the face of the Outer World. The physiognomist divines the unseen Mind from the features, dress, manners, and garniture; he reads the cause in its effects. But in the Material World the Mind is hindered and stiffened in its outcome by the grossness of the element through which it works, and only the stronger and more persistent affections reach the surface. In the Spiritual World every emotion, every thought instantly appears on the countenance, and diffuses its influence over body, dress, furniture, and landscape,—all, in fact, with which the Mind is in connection. Hence the Mind which is a Heaven, repeats itself in external loveliness and order, and a Mind which is a Hell, in external ugliness and disorder.

As has been said, there is nothing in Nature which is not first in Spirit; that all things in Nature are produced from correspondent things in Spirit; it follows as a consequence, that there is a Spiritual Sun which lights the Spiritual World

* '*Heaven and Hell*,' Nos. 192-5.

and is the origin and life of our Natural Sun and all the other Suns of the Natural Universe. Thus Swedenborg states—

'There is one only substance, the source of all things, and 'the Sun of the Spiritual World is that substance. . . . That 'Sun is the first of Creation; all other things proceed from 'it, and depend on it; the Natural Suns are merely its 'mediums or substitutes.*

'They who think only from Nature cannot comprehend, 'that there is light in Heaven, when yet that light far exceeds 'the mid-day light of the World. I have often seen it. 'When I first heard the Angels say, that the light of the 'World is little better than shade in comparison with the 'light of Heaven I wondered; but since I have seen it, I can 'testify that it is so. Its whiteness and brightness surpass all 'description, and everything which I have seen in Heaven 'appeared more clearly, and therefore more distinctly, in that 'light, than natural objects appear on Earth.'†

Such is the constitution of the Spiritual World of which he professed himself a denizen: the means whereby he attained the privilege are thus explained.

Terrestrial Man, being a Summary of the Universe, comprising in epitome with Mind and Body every degree of Creation, has in him all that an Angel—or Devil—has, *plus* a Material Body. Death merely strips off that overcoat and reveals the Angel—or Devil. His Body of flesh and blood is transfused in every particle and tissue by a Spiritual Body, whose externals are woven from the finer substances of Nature. He is at once an Inhabitant of Two Worlds. Outwardly he is a subject of the Sun of Nature; inwardly he is a subject of the Sun of Spirit. Outwardly he may be a Swede, a Dutchman, or an Englishman; inwardly he is an Angel or Devil, associated with kindred Spirits in Heaven or Hell.

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* '*Divine Love and Wisdom*,' Nos. 300, 152-3. † '*Heaven and Hell*,' No. 126.

What Swedenborg then asks us to believe, is, that this fact, which will become manifest to every one of us at the hour of our decease, may be anticipated during our present life in Nature; that in a word, the Spiritual Body may for a season be partially relieved from its Material vesture; and the Inner Eye and the Inner Ear enter into the Sights and Sounds, and the Inner Lungs breathe the Air, of the Spiritual World; and afterwards resume their functions submerged anew in the organs of the flesh.

Such, he alleges, was the means whereby he visited the Inner World habitually, and returned to the affairs of the Outer. His claim was a claim to amphibiousness; to life in Spirit and Nature alternately.

The possession by him of this power of easy transition of sense and consciousness from the Lower to the Upper World arose, it would appear, from some peculiarities in his physical organization. In '*The Animal Kingdom*' he spoke much of the concord existing between Thought and Respiration, between the motion of the Brain and the motion of the Lungs. His attention was drawn to these phenomena by the marked illustration, which they found in his own system. The suspension of respiration under deep thought, common to all men, was preternaturally developed in him; and in his Diary he makes a variety of observations on his case; as for instance—

'My respiration has been so formed by the Lord, as to 'enable me to breathe inwardly for a long time without 'the aid of the external air, my respiration being directed 'within, and my outward senses, as well as actions, still con-'tinuing in their vigour, which is only possible with persons, 'who have been so formed by the Lord. . . . . I have also 'been instructed, that my breathing was so directed, without 'my being aware of it, in order to enable me to be with 'Spirits, and to speak with them. . . . . It has been shewn 'me that each of the bodily senses has its peculiar action from 'respiration. . . . . Moreover it was granted me to gather

'the same thing from much experience before I spoke with 'Spirits, and to see that breathing corresponds with thought; 'as for example during my childhood, when I tried purposely 'to hold my breath, also at morning and evening prayers, and 'when I attempted to make the rhythm of my breath correspond 'with my heart's pulsation, in which case my understanding 'began almost to be obliterated. Furthermore afterwards, 'when I was writing and using my imagination, at which 'time I could observe that I held my breath, which became 'in a manner tacit.'*

Again, he tells us, that there are many species of respirations inducing divers introductions to the Spirits and Angels, with whom the Lungs conspire ;† and goes on to say, that he was at first habituated to insensible breathing in his infancy, when at morning and evening prayers, and occasionally afterwards, when exploring the concordance between the Heart, Lungs, and Brain, and particularly when writing his physiological works; that for a number of years, beginning with his childhood, he was introduced to internal respiration mainly by intense speculations, in which breathing stops, for otherwise intense thought is impossible. When Heaven was opened to him, and he spoke with Spirits, sometimes for nearly an hour he scarcely breathed at all. The same phenomena occurred when he was going to sleep, and he thinks that his preparation went forward during repose. So various was his breathing, so obedient did it become, that he thereby obtained the range of the Higher World, and access to all its Spheres.‡

Prolonged suspension of respiration is displayed in persons who fall into trance, in which state the Body seems dead, and

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* '*Diarium Spirituale*,' Nos. 3,317, 3,320, September 25, 1748.

† 'The internal respiration of the Good is in Heaven, and of the Evil in 'Hell.' '*Divine Love and Wisdom*,' No. 393.

‡ '*Diarium Spirituale*,' No. 3,464, October 4, 1748.

on return to consciousness they frequently bring back strange fragments of other-world experience; also in the Hindoo Yogi, of whom wonderful tales are told of their interment for months, without food or air, and then of their return to life, after certain secret processes; and also in the hybernation of animals, or their breathless winter sleep.

Swedenborg although peculiar in the freedom and ease with which he exercised his faculty of double sight is far from unique. Imlac says—

'That the dead are seen no more I will not undertake to 'maintain against the concurrent and unvaried testimony of 'all ages and of all nations. There is no people, rude or 'learned, among whom apparitions of the dead are not related 'and believed. This opinion, which perhaps prevails as far as 'human nature is diffused, could become universal only by its 'truth: those that never heard of one another would not have 'agreed in a tale which nothing but experience can make 'credible. That it is doubted by single cavillers, can very 'little weaken the general evidence; and some who deny it 'with their tongues confess it by their fears.'*

History and biography abound in instances of vision into the Spiritual World. The Bible is strewn thick with cases from end to end. There is scarcely a family without its sacred traditions of ghostly manifestations; and modern clairvoyance and spiritualism supply a multitude of experiences in illustration and confirmation of Swedenborg's, which cavillers will find it easier to ridicule than to examine and understand.

Between most Seers and Swedenborg there is this difference, however; their faculty of Inner Vision has been exercised momentarily, or occasionally, or has been induced by artificial effort, whilst his was natural, we may say, congenital, was developed unsought, and was enjoyed uninterruptedly, or

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* Imlac, in Dr. Johnson's '*Rasselas, Prince of Abyssinia*,' published April, 1759.

nearly so, for the long term of twenty-seven years. As little indisposed to magnify his office as his father, the Bishop, we find him saying—

'The Lord's appearance, and the opening to me of the 'Spiritual World, is more excellent than all Miracles. An 'experience like mine, no one from Creation has had. The 'men of the Golden Age conversed indeed with Angels, but 'only in natural light; but to me it has been granted to be in 'spiritual and natural light at the same time. By this ex-'perience I have been enabled to see the wonderful things of 'Heaven, and to be amongst Angels as one of themselves, 'and to learn Truths in Light itself, and thus to see and teach 'them, and to be led of the Lord.

'The things revealed in my Writings are not Miracles, 'because every Man as to his Spirit is in the Spiritual World, 'without separation from his Body in the Natural World; 'but in my case there has been a certain separation, only 'however as to the Understanding, or intellectual part of my 'Mind, and not as to the Will, or voluntary part.'*

We may conclude, that had the separation gone on to the Will, death would have ensued, for then the connection between the Inner and the Outer Bodies would have been entirely dissolved.

'I have,' he says, 'conversed with Spirits as a Spirit, and 'in doing so they knew no other than that I was one of them-'selves. My Interior Body they saw, but my Material Body 'was invisible to them.'†

Those who indulge in deep meditations, at such times make their appearance in the Spiritual World——

'Every Man as to his Spirit is in society with Spirits, even 'while he lives in the Body, and at death he openly appears 'in the company of those Spirits with whom he has been

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* '*Diarium Spirituale*,' Appendix, Pars. vii., Vol. I., p. 157, 169.

† '*Heaven and Hell*,' No. 436.

'tacitly associated. During his worldly life he is not seen in 'Spirit because he is immersed in Nature. They however, 'who are given to intense and abstract thought, sometimes 'appear in their own spiritual society, because they are then 'in the Spirit. These are easily distinguished from the Spirits, 'who are actually there, for they walk about like persons in 'profound contemplation, silent and regardless of others, as 'though they did not see them, and when any Spirit accosts 'them, they instantly vanish.'*

Next time we are in 'a brown study' and are suddenly started into external consciousness, let us remember where we have been, and how we were awakened.

In profound thought, as has been observed, respiration becomes slow, tacit, and almost or entirely suspended. The elevation of the Inner above the Outer Body in a measure takes place, and were it only sufficiently carried forward open and free intercourse with the Spiritual World would be the result.

An excellent illustration of the presence of the Spiritual World behind the veil of Nature and the means and readiness with which it may be discerned is found in 2 Kings, vi. 13-17.

Elisha, compassed about with horses, chariots and a great host, sent by the King of Syria to seize him, was on a mountain with his servant, who, full of terror, exclaimed, "Alas! "my master, how shall we do?" And he answered, "Fear "not, for they that be with us are more than they that be with "them." And Elisha prayed, and said, "Lord, I pray Thee "*open his eyes*, that he may see." And the Lord *opened the eyes* of the young man, and he *saw:* and behold the mountain full of horses and chariots of fire round about Elisha.†

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* '*Heaven and Hell*,' No. 438.

† Swedenborg explains all the Angelic Manifestations recorded in the Scriptures by this opening of the spiritual sight.

'It must be observed,' he writes, 'that Angels cannot be seen by Man 'with his bodily eyes, but only with the eyes of the Spirit which is within

The natural eyes of the young man were open, says Swedenborg, for, How otherwise could he have seen the Syrian host, and have been afraid? Elisha prayed that his eyes might be opened. What eyes? Simply the eyes of his Spirit, which done, he was enabled to perceive the heavenly guardianship extended over his master.

These notes may in a measure help to bring Swedenborg's Seership within our comprehension, as merely a high and peculiar developement of powers latent in us all.

There are many who will hear with some composure, that Swedenborg was acquainted with the People of Heaven and Hell; but for his assertion, that his Spiritual Travels were prosecuted under an immediate Divine commission, they have no tolerance. This scepticism about Divine appointments calls for some notice.

There are some twenty thousand clergymen in England. Every one of them at his ordination was addressed by the Bishop as "Called to the high Dignity, and the weighty Office "and Charge of Messenger, Watchman and Steward of the "Lord;" and when each of them was asked by the Bishop, "Do you think in your heart, that you be truly called accord- "ing to the Will of our Lord Jesus Christ, to the Order and

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'him. . . . . This is effected in a moment, when it pleases the Lord that 'a man should see spiritual things; and in this case he knows no other, 'than that he sees with the eyes of the Body. Thus Angels were seen by 'Abraham, Lot, Manoah, and the Prophets; and thus the Lord was seen by 'His Disciples after His resurrection; and in this manner, also, Angels have 'been seen by me.'—'*Heaven and Hell*,' No. 76.

This appears to be too broad a generalization. Granting that the Spiritual World and its People may be seen by the unsheathing of the spiritual eyes, May not Spirits make themselves manifest to the natural eyes by a converse process? by clothing themselves with Nature? by adding grosser to the finer substances of Nature, which compose the externals of their spiritual bodies until they become visible on earth? I apprehend that the appearance of ghosts as pale, ethereal spectres, is thus to be explained, and not by the opening of the spiritual sight of those who see them. Several of the modern 'spiritual manifestations' are in this way to be accounted for.

"Ministry of the Priesthood?" the answer of each was, "I "think it." Every Bishop and Archbishop at his inauguration has professed obedience to the same Divine Voice, and solemnly asserted, "I am persuaded, that I am called to "this ministration according to the will of our Lord Jesus "Christ." Every Dissenting Minister, in one form or other, has made a similar acknowledgement of a Divine Summons, and the like is true of every Priest of Rome.

Swedenborg therefore reporting himself as 'Called and 'sent of God' is not singular. He has a host of comrades, and any sneers at his expense have a sweeping application.

'Called and sent of God!' Why should these words startle any as incredible? Is not every one sent of God, who does his duty? Is not God manifested in every one, who obeys the Divine Will?

The length and breadth of the intellectual atheism prevalent at this day is perfectly astounding, and is by no means limited to Secularists. Question for instance one of those Parsons, who has avowed, in all the state and solemnity of the Ordination Service, that he "has been truly called according to "the Will of the Lord Jesus Christ," and there is every likelihood, that he will fritter away his profession into 'a mere form.' Ask him in the broad daylight of common-sense, "Do you "think God has sent you to your Parish to read sermons as truly "as He ever sent Moses and Samuel to Israel?" and you will probably be put off with, "I fear not; but I hope, I humbly "trust——" and other evasions of that sort. He might be further asked, "Do you then believe, that since the Bible was "finished, God has fallen into a habit of making indistinct calls "so that His Servants are left in constant doubt as to whether "they are about His business or not?" but a home-thrust like this would probably be parried as profane. Rare indeed is any heart-felt confidence in God. The Divine Omnipresence and Omnipotence we usually find is no more than a melodious confession 'from the teeth outwards;' and, than such Melodious

Confessors, there are none readier to stigmatize as impious and fanatical any Christian who associates God with what is called the vulgar business of life, or the politics of the world.

In our Creeds, in our Prayers, and in our Bibles, there is no sanction for this gulf between God and Man. The Catechism puts in every child's mouth these words, 'To do my duty in 'that state of life, unto which it shall please *God to call me*;' and surely the Church means, that the child should believe that God has *called him* as pointedly and as actually as He ever called St. Peter or St. Paul; for the Church can never teach, that God does some things more and some things less effectually, or that He works carefully and carelessly.

George Herbert sings—

'Teach me, my God and King,
'In all things Thee to see;
'And, what I do in any thing
'To do it as for Thee.

'A servant with this clause
'Makes drudgery Divine:
'Who sweeps a room, as for Thy laws,
'Makes that, and the action, fine.'

It would far exceed my limits to bring out the full weight of testimony supplied by the Scriptures and the Church against our faithless evasions of the Divine Presence in the thoughts and deeds of daily life. Let these sayings of the Apostle John suffice—

'He that doeth Good is of God; but he that doeth Evil 'hath not seen God.

'God is Love; and he that dwelleth in Love dwelleth 'in God, and God in him.

'If we love one another, God dwelleth in us.'*

How bold are the Scriptures! How modern Piety would

* 3 John i. 11. 1 John iv. 16, 12.

curse him as a blasphemer, who accepted in any practical sense these aphorisms, and in the love of his own heart, and in the responsive affections of wife, kindred and neighbours should recognize the very being of the Most High. Yet until John's words are thus realized we can be little else than Heathens, worshipping an unknown Deity, a historical, imaginary, or metaphysical spectre, presiding over a mechanical Universe wound up at Creation and warranted to run till Doomsday without meddling.

"You say Swedenborg was sent of God; How can you "prove it?" is a common observation. I should ask the questioner, "How would you have it proved? By miracles?" Surely not, after the experience we have had of miracles as proofs. Our Lord never adduced miracles as proofs of the truth of His ministry; and those who have misused them for that purpose have always, and happily, signally failed. The labour of proof has only been doubled by the adroit demand for proof of the fact of the miracles themselves.

There is, I apprehend, but one way and no other by which Swedenborg's message can be ratified as Divine.

We know that God appointed bread to be eaten, *because* it suits the stomach and nourishes the body. Higher or better proof than this of Divine appointment we can neither demand nor imagine. A miracle to attest that bread is sent of God to be the staff of life, who dreams of?

In the inner region of the Mind the like is true. By truth the Mind is fed, as the Body is by bread. 'Man doth not live 'by bread alone, but by every word that proceedeth out of 'the mouth of God.' Truth is attested Divine through meeting the appetite of the Mind, and ministering to its growth, precisely as bread is verified by its adaptation to the Body. Than such congruity between demand and supply, between the Mind and the Truth there can be no evidence of Divine appointment, which is worth repeating. He who seeks

for better will never find it, and he who is content with less will get gorged with wind and poisoned with rubbish.*

To this test must Swedenborg's teachings be brought; *à priori* none can tell whether they are Divine or not. Whether his bread is good or bad, or innutritious as sand or sawdust, or somewhat good and somewhat bad, must be decided by trying. In the matter of Truth, quite as much as that of Pudding, the proof is in the eating. Any one who reads Swedenborg and finds his mind nourished and strengthened by his words may safely shut his ears to the clatter of controversialists, prating concerning a feast of which they know nothing save the names of the dishes.

"Truth may be its own best evidence," says a reader, "but Swedenborg, in the passages quoted describing his "Divine Call, does not appear to leave our Minds to the "simple force of the Truth inherent in his Message, but "tries to overawe us and to command our credence by "asseverations of his Divine Commission; and I am con-"cerned, not with your glosses, but to ascertain precisely "Swedenborg's position and meaning."

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* Concerning the value of Evidences a friend of mine relates the following admirable anecdote—

My father was the pastor of a small Baptist Society in the West of Scotland; and the author of a treatise on the Evidences of Christianity gave him a copy of his book for the purpose of obtaining his criticism. One day the author called when my father was out and was received by my mother. Sitting down by the table, he saw his book, and exclaimed, "Ah! the Evidences. It was to "hear your husband's opinion of this book that I called to-day. May I ask "if you have read it, and what you think of it?" "No, sir," said my mother, "I have not read the book: the gude man has done sae, and he "seems much ta'en up wi' it; but I've nae favour for works o' that kind." "Indeed, Ma'am! I am sorry to find, that a work designed to prove the "truth of Christianity should be viewed unfavourably by you." "It is true, "Sir, though. Christianity, I aiblins think, does not rest on Evidences of "your sort; and I think it sheer waste o' time either writing or reading them. "For, Sir, the Human Family, big though it be, has just two classes; them "that hae Christian Grace and them that hinna. The ae class dinna need "Evidences, and the ither winna believe them.

It is to be admitted at once, that such is the case. Swedenborg was in the habit of parading his Divine Call as if it were a passport to confidence, instead of suspicion; and yet whilst he did so, no man ever more emphatically and profusely taught the impossibility of creating belief by external authority or compulsion. He is never tired of telling us that Faith is the result of the conjunction, in the Intellect, of the Will with Truth; and that if the Heart has no affinity for Truth, whether by reason of Evil, which hates the Light, or from brutish indifference, Truth in the mouth can be no more than a parrot-like rattle of words, which are denied and forgotten as soon as bread and cheese and reputation cease to be the product of their repetition. Thus he says—

'It is a Law of the Divine Providence, that a Man should 'not be forced by external means to believe and love the 'things of Religion.

'No one is really changed by Miracles and Signs. . . . . 'It cannot be denied, that Miracles induce belief and strongly 'persuade, that that is true, which is said and taught by him, 'who performs Miracles. . . . Faith induced by Miracles is 'not Faith, but persuasion; for there is nothing Rational in 'it, and still less anything Spiritual. . . . By Miracles and 'Signs the Wicked may be driven and forced into Faith, and 'even into worship and piety, but only for a short time; . . . 'for their Evils being shut in, struggle and wear away the 'crust of devotion in which they are enclosed, and at last they 'break out with renewed strength; and then the Miracle or 'Sign by which they were persuaded is resolved into a Delusion, 'or an Artifice, or an unusual Operation of Nature.

'He who is not disposed in his Heart to believe the Truth 'before he comprehends it, will never believe.

'A man only receives so much Truth from others as his 'Will attracts: the overplus passes away.

'All the Wicked inwardly deny the Truth, how much so 'ever they may confess it with their lips.

'Faith is an acknowledgement that a thing is so, because it 'is true. He who is in genuine Faith thinks and speaks to 'this effect—"This is true, and therefore I believe it." If 'he does not comprehend a sentiment, and see its truth, he 'will say—"I do not know whether this is true or not, there- '"fore I do not yet believe it. How can I believe what I do '"not comprehend? Perhaps it may be false."

'The Angels utterly reject the tenet, That the Under- 'standing ought to be kept in subjection to Faith; for, they 'say, "How can you believe a thing when you do not see '"whether it is true or not?" and should any one affirm, 'that what he advances should nevertheless be believed, they 'reply, "Do you think yourself a god, that I am to believe '"you? Or that I am mad, that I should believe an asser- '"tion in which I do not see any truth? If I must believe, '"cause me to see it." The dogmatizer is thus constrained 'to retire. Indeed, the Wisdom of the Angels consists solely 'in this, that they see and comprehend what they think.'*

It would be easy to cite pages of similar purport in proof of his thorough conviction, that Belief is governed by the Will; and of his sense of the utter vanity of trying to command credence by any process wrought on the circumference of Human Nature. In one place after describing some of the Mysteries of the Apocalypse he goes on to say—

'I know that these things will seem to many to exceed 'their apprehension; but the reason is, because it is not the 'delight of their Love to know them. If it were the delight 'of their Love, they would not only clearly perceive them, but 'would also desire to learn more concerning such things; for 'a Man loves what he desires, and what he loves is his delight; 'and whatsoever is loved passes with joy and with light into 'the comprehension of the Mind.'†

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* '*Divine Providence*,' Nos. 129-133. '*Arcana Cœlestia*,' Nos. 1,071, 3,803. '*Heaven and Hell*,' No. 506. '*Doctrine of Faith*,' Nos. 2, 4.

† '*Apocalypse Explained*,' No. 92.

If therefore Swedenborg was ever tempted, or if he ever appears, to use his Divine Call and Spiritual Intercourse as a means of dominion over the reason of his reader he was acting at variance with his own principles. In such a case his reader must deal with him after his own description of the Angelic method, saying—

"Do you think yourself a god, that I am to believe you? "Or, that I am mad, that I should believe an assertion in "which I do not see any truth? If I must believe, cause me "to see. How can I believe when I do not know whether "what you say be true or not?"

The specialty which Swedenborg attributes to his Divine Call and Mission is a great annoyance to many. Like a Miracle they cannot get it to lie straight under their doctrine of 'General Laws by which, Sir, this Universe is governed;' and they feel, that they must either pronounce him a fanatic, or, that he will throw their intellectual system into chaos. There is something to be said for and against their perplexity.

The notion of special or exceptional Divine Actions is born out of human narrowness and weakness. Finite and imperfect Man does some things well and many ill; and on every side he is girt about with a few possibilities mingled with an infinity of impossibilities. He lays out his strength here and there and withdraws it here and there; of some things he is careful, of some careless, of some careful at one time and careless at another. This, our weakness and changefulness, we impute to God, Whom we yet verbally confess Infinite, Almighty, with no variableness neither shadow of turning.

This Anthropomorphism, this tendency to think of God as a Powerful Man, elevated and glorious, but labouring under some of our own difficulties and limitations is perhaps instinctive, and not entirely avoidable by the best of us. The Earth cannot but appear to us flat, and the centre of the Solar System; but when we reason we correct the inevitable appearance by our better knowledge, and remember, that it is a ball

swimming round the sun. The transfer from ourselves to God of intermittent and irregular energy is nullified by the study of Natural Science, which brings no fact into more vivid prominence than the infinity, the omnipresence, and the equality of the Divine Skill and Care. Nothing in His Handiwork is slurred: there is the same perfection in the wing of a fly as in the eye of a Newton.

A man, who is usually styled a Philosopher, fancies he sees a routine in the Universe, and thereon infers, that its order is fixed and self-regulative. An anthropomorphic illusion besets him. Having conceived the idea of a universal Creator and Governor, the Philosopher instinctively tries to imagine how He manages His Universe; and thinking how he himself would deal with vast and intricate affairs, he sympathetically concludes, that God conducts His infinite business on the rough and by averages. It is true the Preacher speaks of the Divine Hand as manifest in the least things as in the greatest; or rather, that to the Infinite there is nothing little and nothing great; but out of the pulpit it is quite likely the Preacher himself would be shocked to hear his words taken seriously, and literally applied to the current and shabby events of ordinary life. It so happens that in these days the Pious accept all that the Philosophic have to say on the method of the Divine Government; with the reservation, that God frequently broke through His settled governmental routine in the Bible Ages, but rarely in these centuries, and only on adequate and solemn emergencies, though never to the extent of a Scriptural Miracle. Habitually, the Pious assert, we live under an average Providence, which now and then opens and gives place to a special effort of the Divine Care; as for instance, when a saintly person is delivered from sudden death by fire, or shipwreck, or from some other serious and unusual mischance. Sober Piety however considers it enthusiastic, if not dangerous, to trust too far, or to speak too much of these special and extraordinary interpositions of the Divine Hand; and thus Philosophy and

Piety conspire to eliminate God from His Universe; to turn His Name into a mere inscription, and to place in His Throne a figment styled General Law.

The notion of 'general self-regulating laws,' under which the Universe and the Beings therein were created, and by which they gender and subsist, is a mere scientific hallucination. If there were any sameness in the Universe, if any two things or any two events were precisely alike, we might suppose that one of them was the result of design, and that the other was its mechanical or thoughtless repetition, as is a plaster-cast from a mould. We know, however, that there are no two things in the Universe perfectly alike; no two worlds, no two men, no two events, no two atoms; in all there is a difference wide or narrow, but still a difference. Besides, not only are no two things ever alike, but all things are for ever in a state of mutation or of growth. There is no routine in the Universe, but change, change everywhere. All is new under the Sun; at no instant is Nature the same as at the previous instant. The truth therefore stands, that for every existence there must have been a special design and a special creation, and that over it there must be a special and instantaneous energy and providence. He who once lays hold on these great facts will disregard for ever as mere metaphysic drivel, all talk about a general alternating with a special Providence. To speak as a finite creature, God is as much required in the Universe to-day as at Creation; and he who does not perceive this as true, looks at Nature with eyes which might as well be shut or blind.

But let us hear Swedenborg himself on this matter. He writes—

'In Creation nothing lives but God alone; nothing moves 'but by life from Him; nothing exists but by the Sun from 'Him: thus it is a truth, that in God we live, and move, and are.

'All things, and each of them, down to the very utter-'mosts of Nature, exist and subsist instantly from God. If

'the connection of anything with Him were broken for a 'moment it would instantly vanish; for existence is perpetual 'subsistence, and preservation perpetual creation.

'Were not God continually present in the Human Mind, 'in all its parts and at every moment, it would be dissolved 'like a bubble in the air; and both spheres of the Brain, 'wherein the Mind exerts its operations, would melt away 'like froth, and leave the Body a heap of dust, or a volatile 'exhalation in the atmosphere.

'As in the Lord we are and act, His Providence is over us 'from birth to death, and onwards to eternity. I know from 'Heaven, that with every man, in every single instant of his 'life, there is a concurrence of more particulars of the Lord's 'care than can be comprehended by any arithmetic.

'A King in the world exercises general care over his 'Kingdom, and his princes and officers particular care; but it 'is altogether otherwise with God. God sees all things, and 'knows all things from eternity, and provides all things to 'eternity, and Himself keeps all things in order. This can 'scarcely be apprehended by any man, and least of all by 'those, who trust to their own prudence, who attribute their 'successes to their own skill, and their misfortunes to blind 'chance and the misdeeds of others; and in pious and mean-'ingless courtesy attribute to God universal providence.

'The Angels are the Lord's ministers, and they unani-'mously confess, that all their work is done by the inspiration 'of will, and wisdom, and strength from Him.

'To talk of the Lord's Providence as universal and to 'separate it from particulars is like talking of a whole in 'which there are no parts, or of something in which there is 'nothing. Consequently it is most false, a mere fiction of the 'imagination, and downright stupidity to say, that the Lord's 'Providence is universal and not at the same time in the 'minutest particulars: for to provide and rule in the universal 'and not at the same time in the minutest particulars is not to

'rule at all. This is philosophically true, yet, strange to say, 'philosophers, and even the more sublime of them, conceive 'and think otherwise.

'Supposing moreover that it was evinced by a thousand and 'a thousand arguments to a believer in Prudence that the Divine 'Providence is universal because it extends to the most minute 'particulars, and that not a hair falls from the head which is 'not foreseen and provided for, his opinion of the range of his 'own prudence would remain unaffected except for the moment; 'yea if even the truth were demonstrated to him by some start-'ling fact within his own experience, he would revert to his 'old notion after a few hours; for unless the Will be changed 'the Understanding cannot be permanently influenced.'*

Thus very plainly do we see, that Swedenborg allowed no gradations in the Divine Providence.

If I say Swedenborg was an extraordinary man, no one objects; if I say a special and wonderful work was done in his creation, I instantly give wide offence; yet there is really no difference whatever between the statements. Swedenborg was an extraordinary man; God made him; therefore an extraordinary or special work was done in his creation. Who can question the assertion?

The same might be said of Plato, or Paul, or Shakspere, or of any man; for in the meanest there is a difference, and that difference is a specialty—a faculty for some piece of work in which its owner can have no competitor. God is the Love, the Wisdom, and the Strength alike of the least as of the greatest; for as Swedenborg says—

'*God is ever and everywhere the Same.*

'It appears as if the Divine [*i.e.*, God†] were not the same in

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* '*Arcana Cœlestia*,' Nos. 1,919, 2,694, 5,122, 5,894, 4,523, 6,482, 7,007, 8,717, 10,774. '*Divine Love and Wisdom*,' No. 301. '*True Christian Religion*,' Nos. 30 and 224.

† 'It is said, that the Divine fills all spaces of the Universe and not

'one Man as in another; that it [He] is different in the Wise 'Man and in the Simple, in the Old Man and the Infant; but 'this is a fallacy from appearance. Man is different, but the 'Divine [*i. e.*, God] in him is not different. Man is a recipient, 'and as a recipient is various. A Wise Man is more adequately, 'and therefore more fully, a recipient of the Divine Love and 'Wisdom than a Simple Man; and an Old Man who is wise, 'than an Infant and a Boy. Nevertheless, the Divine is the 'same in the one as in the other. In like manner it is a fallacy 'from appearance, that the Divine is various in Angels and 'Men, because Angels are in wisdom ineffable, and Men not 'so. The variety is in the receivers, and not in the Lord.

'The Lord is not in a greater degree of love and wisdom 'with one than with another, but is everywhere the same: 'but He is not received by one in the same degree as by 'another, and hence His diverse appearance.'*

Swedenborg therefore advances no claim of nearness to God, which he does not concede to every creature; the sole difference between himself and others lay in his open and pious recognition of that universal Divine relationship to which the majority of mankind, drunken with the 'lust of the 'flesh, and the lust of the eyes, and the pride of life,' are insensible. There is no reason why any one of us in the righteous fulfilment of our duties might not say—I do this or that under Divine direction; or, advised by conscience, say—God has told me so and so; or, in a piece of well-considered and unselfish advice, commend it to the hearer as—God's

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'God; for if it were said, that God-Man fills them, natural Reason would 'not assent; but when it is said, that the Divine fills them, this is assented 'to, because it agrees with the form of speech of theologians, that God is 'omnipresent, and hears and knows all things.'—'*Divine Love and Wisdom*,' No. 72.

Swedenborg has gained nothing by such concessions to popular phraseology, but has thereby given occasion for frequent and serious misapprehension of his meaning.

* '*Divine Love and Wisdom*,' Nos. 78, 124.

message to you by me. In this way says Swedenborg the men of the Ancient Church spoke:—

'In the Ancient Church when any one was advertised, or 'had it suggested to him by conscience, or by any inward 'dictate, or by their word, that a thing was so, the form of 'speech employed was—"Jehovah said."'*

Thus, aided by himself, do we interpret Swedenborg's assertion of his Divine Mission. Glad we are to have his accordant testimony; for persistent and inflexible must ever be our resistance to any pretence of private and exclusive Divine intercourse. Equally near and dear to our Father are all His children. 'He maketh His sun to rise on the evil and on 'the good, and sendeth rain on the just and on the unjust.' Not one can shew a favour from Him, which another may not have if he will only receive. To no renowned Prophet or Apostle has the Lord been more than He is willing to be to any of us at this very hour. He has said, "Behold I stand at "the door, and knock: if any man hear my voice and open "the door, I will come into him, and will sup with him, and he "with me." It is vain to try to fritter away this promise. It stands for ever as the sure warrant to every Christian, that he may enjoy his Lord's presence as veritably and as utterly as ever did Priest or Saint from Adam in Eden to John in Patmos.

Swedenborg's frequent assertion, that the Lord had manifested Himself before him in Person, is often adduced as the final touch of his fanaticism; but when we ascertain the terms of his meaning, much of its strangeness disappears.

The declaration of John, that 'No man hath seen God at 'any time,' and of Jehovah to Moses, 'Thou canst not see my 'face: for there shall no man see me and live,'† Swedenborg loyally accepts and abundantly confirms. He says—

'No one can see the Lord as He is in Himself. It would

* '*Arcana Cœlestia*,' No. 1410. † 1 John iv., 12. Exodus xxxiii., 20.

'be as if he should enter the sun by the fire whereof he would 'be consumed in a moment.

'The Divine is incomprehensible even by the Angels, for 'there is no ratio between the Finite and the Infinite.

'No man or Angel can ever approach the Father, and 'immediately worship Him, for He is invisible, and being 'invisible can neither be thought of nor loved.

'God is Infinite, and the Human Mind cannot discover 'what is the quality of the Infinite. We can only define it 'as the Infinite All, and that it subsists in itself, and is thereby 'the very and the one only Substance; and since nothing is 'predicable of a substance, unless it be a form, that the 'Infinite is also the very and the one only Form. Notwith-'standing these conclusions, the true quality of the Infinite 'does not appear; for the Human Mind, however highly 'analytical and fitted for sublime speculations is still Finite, and 'cannot overcome the limit of its being. We can never 'therefore comprehend the Infinity of God, or see Him as He 'is in Himself.

'It is vain then to desire to know God in His Esse or in 'His Substance. It is enough to acknowledge Him from 'things Finite, that is, from things created, in which He 'infinitely is. The man who seeks to know more of God 'than this, may be compared to a fish out of water, or a bird 'gasping for breath under the receiver of an air-pump.'*

These passages should satisfy even Metaphysicians. Now comes the question, If none can see God, how then does 'Swedenborg explain His manifestation to himself? Thus—

'Though God, inasmuch as He is Infinite, transcends finite 'apprehension, He conjoins Himself with Humanity through 'finite appearances. By the Angels He is seen as the Sun of 'Heaven, the source of all their heat and light. Ever

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* '*Arcana Cœlestia*,' No. 2,531. '*Apocalypse Explained*,' Nos. 114 and 1,341. '*Athanasian Creed*,' No. 24, and '*True Christian Religion*,' No. 28.

'apparent to their eyes as a Sun, yet when they think 'interiorly, they do not think of God otherwise than in 'themselves. Let not any one cherish the error, that the 'Lord is in Heaven among the Angels as a king is in his 'kingdom. To *appearance* He is in the Sun above them, but 'as to reality He is in them.'*

Another appearance the Lord in Heaven assumes; thus—

'The Lord sometimes presents Himself to the sight of 'the Angels out of the Sun. In such a case he veils Himself 'by means of an Angel; He possesses the Angel, lays asleep 'the Angel's selfhood, and inspires him so perfectly with His 'Spirit, that the Angel knows no other than that he is the 'Lord, and he speaks and is listened to by other Angels accord-'ingly. When the Angel has fulfilled his mission he returns 'to his ordinary state, and speaks and acts from himself.'†

Whilst the Scriptures affirm, that no man has seen or can see Jehovah, they contain at the same time numerous relations of His appearance to Patriarchs and Prophets. By the Divine possession of an Angel, Swedenborg explains all these appearances, and reconciles statements apparently contradictory. He writes—

'The Lord appeared as a Man and talked face to face 'with the members of the Most Ancient Church (the Adamic). 'In like manner he was seen by Abraham, Hagar, Lot, 'Gideon, Joshua, the Prophets, and others. They saw not 'Jehovah, but Angels, who were filled with His presence, 'who spoke from His inspiration, and who therefore called 'themselves Jehovah.'‡

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* '*Athanasian Creed*,' No. 27. '*Arcana Cœlestia*,' Nos. 7,270, 8,760. '*Apocalypse Revealed*,' No. 54. '*Divine Love and Wisdom*,' No. 130, and '*Divine Providence*,' No. 31.

† '*Arcana Cœlestia*,' Nos. 1,745, 1,925. '*Apocalypse Revealed*,' No. 938. '*True Christian Religion*,' No. 691, '*Divine Providence*,' No. 96, and '*Heaven and Hell*,' Nos. 52 and 55.

‡ '*Arcana Cœlestia*,' Nos. 49, 125, 1,341, 1,573, 1,894. '*Apocalypse Revealed*,' No. 938, and '*Divine Providence*,' No. 96.

Swedenborg places his own experience on the same ground as the Angels and the Prophets, saying—

'Several years ago (writing in 1764) the Lord was re-
'vealed to me, and since He has continually appeared before
'my (inner) eyes as the Sun, in which He is, even as He
'appears to the Angels.

'They were Angels who appeared to the Prophets, and
'spoke in the name of the Lord. This, it has been given to
'me to know by much experience of a similar kind, at this
'day, in the other life.

'Those who saw Jehovah as recorded in the Word were
'girt about and protected from the overpowering glory of the
'Divine Presence by a column of Spirits. In the same way
'the Lord has oftentimes been seen by me.'*

In like manner we shall all see the Lord, if at death we find ourselves among the Angels; and so we should see Him even now were our inner eyes opened as were Swedenborg's. Here also on Earth Swedenborg teaches us to see and hear the Lord, saying—

'Man has always the Lord before his eyes if he be loving
'and wise.

'The Lord speaks with every Man; for whatever he wills
'that is good, or thinks that is true, is from the Lord. There
'are with every Man, at least two Evil Spirits exciting his
'evils, and two Angels inspiring him with goodness and truth.
'The angelic ministry is wholly the Lord's. Thus the Lord
'continually speaks with Man, although quite diversely with
'different Men. To such as suffer themselves to be led by
'Evil Spirits, the Lord speaks as though He were absent, or
'at a distance, so that He can be scarcely said to speak; but
'to such as are led by Him, He addresses Himself more nearly,
'as must be sufficiently evident on reflecting, that no one

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* '*Divine Providence*,' No. 135, '*Divine Love and Wisdom*,' No. 131, '*Arcana Cœlestia*,' No. 1,925, and '*Apocalypse Explained*,' No. 78.

'can possibly think anything good and true, except from the 'Lord.

'The presence of the Lord with Man takes place when he 'loves his neighbour; for the Lord is Love, and in so far as 'a Man loves, the Lord is present with him; and in the degree 'in which the Lord is present He speaks with Man, and the 'Man partakes of the Lord's life.'*

So likewise even here, we may at times have seen the Lord possess a good man, as Swedenborg tells us he has seen Him possess an Angel. In some sacred and awful hour when 'filled with the Holy Ghost,' his face has become as Stephen's, as though 'it had been the face of an Angel;' we observe a light in his eyes hitherto unseen, a sound in his voice hitherto unheard, a passion and an unction in his eloquence heretofore unknown. When the afflatus has departed he feels that he has been other than himself, that a glory not his own has been round his brows, and that words such as he never conceived have been gliding over his lips. After such an experience, reverently, may we not say?—We have seen and heard the Lord in His servant.

Lastly we come to Swedenborg's statement, that through his writings the Lord Jesus Christ had made His second advent for the institution of the New Church signified by the New Jerusalem in the Revelation: of it, we shall be much better qualified to speak at the end of this book when we shall have reviewed those works concerning which he advances this momentous claim. It will be remembered that Brockmer reported, that Swedenborg had said to him, 'that he was 'Messiah, and that he was come to be crucified for the Jews,' and, that when he afterwards met him, 'he would never leave 'the tenet, that he was Messiah.' No assertion that he was

* '*Divine Love and Wisdom*,' No. 137. '*Arcana Cœlestia*,' Nos. 904 and 2,253.

Messiah can we find in any of his writings; it may be that he left off the use of that title when he emerged from the phantastic state described in the Diary of Dreams, although his statement, 'that, since the Lord cannot manifest Himself 'in person, it follows, that He will effect His promise by the 'instrumentality of a Man,' may fairly be held as its equivalent, when we consider, that Swedenborg maintained that he was that instrument.

For ourselves we are very tolerant of such pretensions, with the proviso, that they are in no sense final or exclusive. Dr. Channing in an oration delivered about 1842, accurately expresses what we would say at this time on the present subject—

'There are some among us who are looking for the speedy 'coming of Christ. They expect before another year closes 'to see Him in the clouds, to hear His voice, to stand before 'His judgement-seat. These illusions spring from misinter- 'pretation of Scripture language. Christ in the New Testa- 'ment is said to come whenever His religion breaks out in 'new glory, or gains new triumphs. He came in the Holy 'Spirit on the Day of Pentecost. He came in the destruction 'of Jerusalem, which by subverting the old ritual law and 'breaking the power of the worst enemies of His religion, 'ensured to Him new victories. He came in the Reformation 'and in Protestantism. He came on this day four years ago, 'when through His religion 800,000 men were raised from 'the lowest degradation to the rights, and dignity, and 'fellowship of men. Christ's outward appearance is of little 'moment compared with the brighter manifestation of His 'Spirit. The Christian, whose inward eyes and ears are 'touched by God, discerns the coming of Christ, hears the 'sound of His chariot wheels and the voice of His trumpet 'when no other perceives them. He discerns the Saviour's 'advent in the dawning of higher truth in the world, in new 'aspirations of the Church after perfection, in the prostration

'of prejudice and error, in brighter expressions of Christian 'love, in more enlightened and intense consecration of the 'Christian to the cause of humanity, freedom and religion. 'Christ comes in the conversion, the regeneration, the eman-'cipation of the world.'*

This dissertation may have exceeded due bounds and the reader's patience, but I think it will simplify and quicken the ensuing narrative by enabling us to dispense with many explanations. Henceforth, without apology, we shall write of Swedenborg's intercourse with the Spiritual World just as though we were speaking of his travels in Italy, France, or Germany.

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* An Address delivered at Lenox, Massachusetts, on the 1st of August, 1842; the anniversary of Negro Emancipation in the British West Indies.

CHAPTER III.

THE SPIRITUAL DIARY.

THERE are no signs in Swedenborg's '*Adversaria*' of the continuance of the incoherent moods displayed in his '*Diary of Dreams*.' In one place he writes very affectingly of his temptations—

'The Children of Israel underwent temptations, but they 'all yielded. It is God Messiah, Who alone sustains Man and 'conquers for him in temptation, as I have manifestly ex- 'perienced. . . . . I was clearly permitted to see that of 'myself I should yield, and that no Man can withstand the 'least temptation except by God Messiah's aid. . . . .

'*Concerning the attempts of the Devil or Evil Spirits.*

'I can attest that they are so dreadful and horrible as to 'be indescribable. The Devil's most deceitful machinations 'are unutterable, yea inconceivable; for there is nothing bad 'in Man, which he does not stir up to work mischief. Where- 'fore unless Man were mercifully protected by the Lord every 'moment of his life, he would plunge headlong into damnation. 'These direful attempts of Evil Spirits, which I have often 'experienced, are rather to be consigned to oblivion than 'published. By them I have learnt, that unless the Lord had 'been essentially present, I could not have held out a single 'moment, but must inevitably have gone to perdition.'*

* '*Adversaria*,' Nos. 7,508-9 and 7,529.

In the Autumn of 1747, Swedenborg sailed from Gottenburg for London. In the course of the voyage his ship stopped at Oresound, and the Swedish Consul there, M. Kryger, asked him to dinner, along with some of the chief people of the town. When all were seated at table the Consul broke silence by asking Swedenborg whether he had seen Christian VI., of Denmark, who had died last year, 1746. He answered, that he had, and that when he saw him for the first time, he was accompanied by a certain Bishop, who humbly begged his pardon for the many errors into which he had led him by his counsels. A son of the Bishop's was at the table, and the Consul fearing that something yet more awkward might be said, interrupted him saying, "Sir, this gentleman is the "Bishop's son." "It may be," replied Swedenborg, "but "what I have told you, is true."*

In London he commenced a '*Spiritual Diary*,' which, with more or less assiduity, he kept for seventeen years; its final date is 3rd December, 1764. Into this spiritual day-book written in large oblong folios such as are used in counting-houses, he entered what thoughts and what visions he cared to preserve, numbering, and sometimes dating, the paragraphs. Passages he occasionally transferred to his published works, and these he drew his pen across, just as some shopkeepers do the entries in their journals as they post them into the ledger.†

Diaries are not books to be read through: they are in their nature fragmentary; and the mind requires continuity of event or argument in order to be continuously interested. It is pleasant to open and dip into '*Pepys's Diary*,' but to com-

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* Related by General Tuxen, Danish Commissioner of War at Elsinore. We owe several anecdotes of Swedenborg to Tuxen, and shall encounter him in our narrative in due course.

† Dr. Tafel, of Tübingen, edited and printed the '*Diarium Spirituale*' from Swedenborg's manuscripts, in twelve volumes, some thick and some thin, between 1844 and 1859. A list of the volumes will be found in the Appendix.

mence at the beginning of one of the volumes and read to the end would be as wearisome as the other mode is agreeable. The same is true of the '*Spiritual Diary*,' but with additional force from the fact, that the pieces in it possessing any living interest are commonly sundered by wide tracts of wordy barrenness, which it is hardly possible for even the dullest reader to drudge through sentence after sentence without skipping. The '*Diary*,' moreover, is a gloomy register; its themes are mainly unhappy, being descriptive of interviews with wretched souls, afflicted with monstrous delusions and terrible sufferings. On its pages we shall make frequent drafts, and our present chapter we shall complete with a variety of extracts pertaining to the period we have now reached—London, 1747-49. We may premise, that the references of the '*Diary*' to the Outer World are few and far between. The persons and scenery to which it relates belong almost entirely to the World of Spirits, 'a 'place or state between Heaven and Hell, into which Man 'enters immediately after death; and after a certain time, the 'duration of which is determined by the quality of his life on 'Earth, he is either elevated into Heaven or cast into Hell.'

How Spirits tormented our Author.

'*Sept.* 1747.—From experience I have learnt, that Evil 'Spirits cannot desist from tormenting. By their presence 'they have inflicted pains upon different parts of my body; 'as upon my feet, so that I could scarcely walk; upon the 'dorsal nerves, so that I could scarcely stand; and upon parts 'of my head with such pertinacity, that the pains lasted for 'some hours. I was clearly instructed, that such sufferings 'are inflicted upon Man by Evil Spirits.'

The Punishment of a Witch.

'3 *Nov.* 1747.—It seemed to me in a sleep, that a Witch 'had used her craft to take away true love, and thus to render 'a man weak. When I awoke she appeared, and was recog-

'nized as a Witch, and was delivered over to a punishment, 'frightful beyond my conception. I was told, that her punish-'ment was the result of an inquest of Angels into her atrocities. 'She appeared to dissolve into hideous snakes and serpents, 'which glided away from the presence of the Spirits.'

Worldly Cares shut up Heaven.

'5 *Dec.* 1747.—When I have been walking about in the 'Heavens, and allowed my thoughts to lapse into worldly 'anxiety Heaven instantly disappeared.

'4 *March*, 1748.—I have now been nearly three years, or 'thirty-three months with my mind withdrawn from corporeal 'things, and in society with spiritual and celestial Spirits as a 'man with men, at which the Spirits wonder. When, how-'ever, I am intensely absorbed in worldly things—as when, 'concerned about necessary expenses, I to-day wrote a letter, 'the Spirits could not speak with me; they were as if absent 'from me. This has happened before. Hence I know, that 'Spirits cannot converse with a Man who is much devoted to 'worldly and corporeal cares. Such cares draw the Mind down 'and immerse it in Nature.

'21 *Oct.* 1748.—As often as I have thought of my garden, 'of him who had care of it, of my being called home, of money 'matters, of the state of mind of my friends, of the character 'of those in my house, of the things I am to write, and espe-'cially how my work will be received by the world, and the 'probability that it will not be understood, of new clothes to 'be purchased, and various matters of a similar kind, and I 'have been held in these cares for some time, Evil Spirits 'throw in troublesome, inconvenient and unhappy suggestions, 'and aggravate and confirm my anxiety.

'Hence arises the melancholy of many people; debilitated 'minds, deliriums, insanities, phantasies.

'Therefore the Lord, to save us from useless cares and 'insanity commands, that we take no care for the morrow.'

Misers and Mice.

'24 *Dec.*, 1747.—Those, who love money as an end, dwell 'in cells and hide their treasure therein. These cells are in-'fested with large mice, big as mountain rats, which tease them 'until they are cured of their lust.'

Book Worms.

'Some love reading and cram their memories for the sake 'of a learned reputation. When they become Spirits they 'dwell in subterranean places, where they study by the light 'of candles, which are frequently snuffed out. They are also 'infested with mice and other vermin until they desist from 'their folly.'

Beggars after Death.

'30 *Dec.* 1747.—They who have been long accustomed to 'begging, and at length have acquired pleasure therein, so as 'to contract dislike to a life of useful labour, appear naked, or 'only covered with filthy rags, so botched together as scarcely 'to hide their skin. They beg alms of everybody they meet, 'employing one with a small dish to receive it. I heard from 'them, that it is true what is said of beggars, that they desire 'nothing but money, despising garments and food; that they 'live impiously among themselves—in quarrels, abhorring 'work, and sometimes surfeiting in every luxury. They have 'a kind of government among themselves, which they desire 'to be kept secret.'

Directed by an Angel.

'5 *Jan.*, 1748.—I have experienced when writing to-day, 'that an Angel directed those things which I wrote; and 'indeed in such a way, that I could thence perceive, that 'there is not even the slightest thing, which is not under the 'auspices of God Messiah.'

A Conspiracy to suffocate our Author.

'8 *Jan.*, 1748.—When I was about to go to sleep, it was 'stated, that certain Spirits were conspiring to kill me; but 'because I was secure, I feared nothing and fell asleep. About 'the middle of the night I awoke, and felt that I did not 'breathe from myself, but, as I believed, from Heaven. It 'was then plainly told me, that whole hosts of Spirits had 'conspired to suffocate me, and as soon as they made the 'attempt, a heavenly respiration was opened in me and they 'were defeated.'

Tempted to Steal.

'11 *Jan.*, 1748.—I observed that certain Spirits often 'wished to excite me to steal things of small value, such as 'are met with in shops; and so great was their desire, that 'they actually moved my hand.

'6 *Feb.*—I ascertained that in the world these Spirits had 'been tradespeople, who by various artifices defrauded their 'customers, and thought it allowable. Some had been cele-'brated merchants, at which I wondered. They wander 'about searching for things to steal, and wherever detected 'are punished with stripes and blows.

'When they were with me, as soon as I saw any thing in 'shops, or any pieces of money, or the like, their cupidity 'became manifest to me; for thinking themselves to be me, 'they urged, that I should stretch forth my hand to steal, 'quite contrary to my usual state and custom.'

How Spirits might possess Man.

'26 *Jan.*, 1748.—Spirits, if permitted, could possess those 'who speak with them so utterly, that they would be as though 'they were entirely in the world; and indeed in a manner so 'manifest, that they could communicate their thoughts by 'words through their medium, and even by letters; for they 'have sometimes, and indeed often, directed my hand when

'writing, as though it were quite their own; so that they 'thought it was not I, but themselves who were writing.'

The Punishment of Luxurious Women—of Parvenus.

'28 *Jan.*, 1748.—The punishment is dreadful of women 'who have become rich, and have suffered themselves to be 'served as queens by a retinue of servants; who have had no 'concern to be of any use, but only to gratify their love of 'luxury and ease, lolling on sofas, decking themselves out 'with dress and jewels, and presiding at entertainments. 'When they enter the other life they associate with their 'like, and for a while, things go on as in the world; but they 'soon begin to strike and scratch and drag each other about 'by the hair of the head in a manner so frightful, that one 'cannot endure the sight. They are also hung up like 'stripped carcases of swine with their feet cut off, and their 'bodies lacerated in a thousand places one after another,— 'yea, the blood flows in such profusion, that I was filled with 'horror, and the Spirits around me, being terrified, wanted to 'flee away. Nevertheless such is their fate.

'After I had seen the cruel punishment such women 'undergo, I was twice instructed, that they were not born 'to wealth, as is the case with queens, who know and are 'accustomed to nothing else; but that by success they had 'risen from poverty to riches, and had abandoned themselves 'to voluptuous pleasures.'

Worthless Metaphysics.

'30 *Jan.*, 1748.—To-day, when coming home, I was sad. 'I knew my sadness arose from a troubled Spirit, who told 'me, that in his lifetime he had reckoned himself as amongst 'the most famous of men, and had devoted himself to meta- 'physical studies. Discovering how worthless were Meta- 'physics, how they were mere phantasies, which had hid from

'his eyes the light of divine and spiritual truth, he called 'them filth, and was full of sorrow.

'This Spirit is now with me, sees me writing, and directs me.

'18 *Feb.*, 1748.—Philosophical studies for some thousands 'of years have consisted solely in terms and syllogisms, dis- 'cussions as to what are Accidents, what is Form, what are 'Modes, and the like. These disputes, as they consist only in 'words, ruin the Mind: those who indulge in them are like 'men who learn a language, not for the sake of expressing 'ideas, but only for talking. Such studies, as they concentrate 'the intellect on things without life, thoroughly darken and 'stupify those who are given up to them, so that in true 'intelligence they are far beneath rustics and the lowest of 'the common people.'

Very frequent in the '*Diary*' are similar remarks on the Metaphysics. Swedenborg knew of what he spoke, for, Had he not been delivered from Wolf and his dreary crew? In his '*Adversaria on Isaiah*' occurs this pithy summary of his opinion—

'The more any one is imbued with Philosophy, the greater 'his blindness and darkness; the blindness increases with the 'quantity of the Philosophy, as might be proved by many 'examples.'

Friends and Acquaintance.

'1 *Feb.*, 1748.—I have seen many of my friends and 'acquaintance in the other life. Some are with me almost 'continually. One friend was with me for more than a month. 'All wonder that the world does not know that men live 'immediately after death, and that there is so little difference 'between the life of the Spirit and the life of the Body, that 'they can hardly realize that a change has been made.

'14 *March.*—I have conversed with about thirty people 'intimately known to me during their life on earth, and with 'about thirty mentioned in the Word of the Lord.

'18 *March.*—I have computed the number of those known 'to me in the life of the body, with whom I have conversed. 'They exceed thirty, at least; for I could not remember all. 'With some I have conversed for days, with others for weeks, 'and with two for about two months. I talked with them 'concerning their family affairs, and very many other subjects, 'just as one man does with another, and also about transac- 'tions since their death, and upon a variety of other topics.'

'24 *Sept.*—I can now augment the number to sixty.'

Spirits change Flavours, or Affect the Taste.

'*Feb.*, 1748.—It has sometimes, yea rather often hap- 'pened, that what has tasted well has been changed in my 'mouth to what is nasty, or to another taste. Twice, if I 'mistake not, sugar tasted almost like salt. A liquor I drank 'had infused into it a salty taste expressed by the Spirits from 'the juices of the body. . . . . The taste of Man is thus 'changed according to the phantasies of Spirits.

'3 *and* 4 *March.*—Spiritual Angels dislike butter, which 'was made clear to me from this circumstance—that although 'I am fond of butter, I did not for a long while, even for 'some months desire any, during which time I was in associa- 'tion with them; and when I tasted butter, I found it had lost 'the pleasant flavour it once had to me.

'That the Spiritual Angels caused this aversion was plain, 'from the fact, that when a Celestial* Angel was with me, 'and I was impelled to eat some good butter, the Spiritual 'Angels caused an odour of butter to rise from my mouth to 'my nostrils, by way of reproach.

'Still however they are much delighted with milk, and 'when I partook of some, the relish was more grateful than I

* Swedenborg divides all Angels into two orders—Celestial and Spiritual; the Celestial Angels are the Angels of Love, or of the Will: the Spiritual Angels are the Angels of Truth, or of the Intellect.

'can describe. Milk belongs to the Spiritual as butter does to 'the Celestial Angels;—not that they delight therein as food, 'but on account of their correspondence.'

This, and much else of similar import in the '*Diary*,' may to some appear ineffably absurd. Let me assure such, that their contempt is merely a sign of their ignorance—something like the guffaw of a boor who sees a naturalist dredging a duck-pond for specimens. One of the first postulates of Swedenborg's spiritual system is the connection of Spirit with Matter. He holds that the World of Spirit is the Soul of the World of Matter; that there is nothing *seen* which has not its life and cause in the unseen—butter and milk included; in a word, that there is nothing in Nature, which has not its analogue in the universal Human Mind. The individual Mind, he goes on to teach, finds its comfort and satisfaction in being surrounded with such visible things as are in correspondence or harmony with its special and peculiar character. Thus a good man finds his home in the order and beauty of Heaven, and a bad man in the disorder and ugliness of Hell. Thus the Spirits who were with Swedenborg desired to assimilate everything about him, all that he did and ate and drank into correspondence with their own likings. Hence the difference over the butter and the milk. The mystery of our own varying likes and dislikes to men and things is accounted for in the same way—by our varying associations with good and evil Spirits of different genius. Perhaps this explanation may not be intelligible, but ere we end this work we shall have many occasions to illustrate this doctrine of the affinity between the inner things of the Mind and the outer things of the Body and the World. Until the doctrine is understood nothing can be rightly known of Swedenborg's later teaching.

We have here another instance of the same order—

White Vestments.

'14 *March*, 1748.—There are amongst Spirits many who

'love white vestments, and, indeed so passionately, that they 'incited me during several weeks to buy such vestments.'

What comes over the Devil's back is sure to go under his belly.

'7 *March*, 1748.—Evident as it is from common ex- 'perience, so much so, that it has passed into a proverb, '"*Male parta ad tertium hæredem non veniant*,"* nevertheless 'many are so faithless and so blind as to have no care as to the 'means whereby they get money. It has however been to-day 'confirmed to me by Angels, that riches, wrongly acquired, 'pass away, take unto themselves wings and vanish, the 'holders scarce know how.'

The Punishment of Circumrotation.

'18 *March*, 1748.—Some Spirits are punished by being 'whirled round like a wheel, for a long time and very swiftly, 'after which they appear like garments with no body in them.

'Such is the punishment of those who do not speak as 'they think, but devise artful speeches in which the words are 'literally true, but are intended to deceive. When these at 'death come into the World of Spirits and discover, that all 'there must speak as they feel, and that every one has a quick 'perception of what is in his neighbour's innermost mind, they 'endeavour to excuse the habit of their life, and to keep in 'good society, by saying, that their sentences are verbally 'true. Thus they hope to continue the artifices they delighted 'in, and fancy their cunning may remain hid. In this they 'are woefully disappointed. They are whirled about as 'described, and appear as mere bodiless raiment waving in 'the wind.'

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* The Scottish proverb, 'Ill-won gear winna enrich the third heir,' answers to the Latin. 'Ill-gotten goods seldom prosper,' and 'Evil-gotten, 'evil spent,' repeat the truth.

It is sometimes a puzzle to the honest, why the wicked should be pious; that brigands should be sedulous in their devotions, that fraudulent bankers should be faithful to Exeter Hall, and that unquestionable sanctimony should characterize creatures otherwise lascivious, deceitful and venomous. It is often hastily concluded that such piety is insincere, but there is no fair reason to think so. Phrenology clearly shews, that the faculty of veneration may co-exist with the most depraved moral organization. The following is an illustration from Swedenborg's experience—

The Revengeful can Pray devoutly.

'18 *March*, 1748.—Whilst praying certain Spirits are some-'times allowed to pray with me. Whilst thus engaged, I have 'seen Spirits, who burned for revenge, praying with earnest-'ness and devotion, as if from good faith; nor could I perceive 'that there was anything of simulation therein, at which I 'wondered.'

Kings and Magnates treated as Common People.

'18 *March*, 1748.—When Souls come into the Heaven of 'Spirits there is no distinction made as to Kings and Mag-'nates; there is no respect of persons. I have known some 'great people, with whom I have had some talk, treated by 'Spirits as though they had been of the lowest class; so that 'at length they confessed, that to have been powerful, noble 'and learned on Earth profited nothing in the Spirit World.'

About the time this was written, there was a lady of rank, who, hearing of Methodism, and affecting the fashionable unbelief of the time, said, that Christianity was manifestly a delusion, inasmuch as it prescribed one mode of salvation for gentle and for vulgar blood. It might have done her good had she known the way to Swedenborg's lodgings, and heard him repeat some of the experiences of which the above is a trifling fraction.

Spirits claiming our Author's Work.

'19 *March*, 1748.—When I had been writing certain 'things, a Spirit who was near me, on the left, thanked me 'when I had finished for having assisted him. I was aware 'he thought himself to be myself, as is usually the case. He 'departed and told others, what he had written, but said he 'was not sure whether he ought to consider, that he had 'copied it by means of his own hand. . . . . Such are the 'co-operations of Spirits with Man.'

Spirits relate things wholly false, and lie.

'20 *March*, 1748.—When [deceitful] Spirits begin to speak 'with Man, care should be taken not to believe them, for 'almost everything they say is made up by them, and they lie. 'If it were permitted them to relate what Heaven is, and how 'things are in Heaven, they would tell so many falsehoods, 'and with such strong assertion, that Man would be astonished. 'Wherefore I was not allowed, when such Spirits were speaking, 'to believe anything they said. They love to feign. What-'ever may be the topic discussed, they think they know all 'about it, they form different opinions concerning it, and 'conduct themselves altogether as if they were perfectly 'informed; and if a Man listens and believes, they insist, and 'in various ways deceive and seduce him.'

Hebrew Scholars.

'13 *May*, 1748.—Certain Spirits were with me, who in the 'life of the body had given much time and labour, not to the 'sense of words, but to words themselves, and to the art of 'criticism; some also had laboured in translating the Sacred 'Scriptures. Whilst they were present, I declare, that all 'things whatsoever, written or thought, were rendered so 'obscure and confused, that I could scarcely understand any-'thing; yea, my understanding was kept, as it were in a 'prison, because they directed all thought to words, abstract-

'ing the mind from their sense, so that they wearied me 'exceedingly, even to indignation. Moreover they imagined 'themselves wiser than others, when in fact, in true intelli-'gence, they are inferior to rustics and children.

'22 *May*, 1748.—It was frequently shewn me, that critics, 'Hebrew scholars, compilers of lexicons, and translators of 'Moses and the Prophets, have comprehended less than the 'unlettered; for the study of words tends to divert the mind 'from their meaning. They get into their head some notion of 'a word and its letters, and to that notion they sacrifice the 'spirit of the sentence. This has been demonstrated to me by 'a lively experience.'

Martyrs.

'17 *Sept.*, 1748.—I conversed with Spirits about Martyrs, 'because some have maintained, that those who have worn 'the crown of martyrdom will bear rule in Heaven.

'They who attribute merit to themselves, and desire to 'rule in Heaven, are not true Martyrs, because such a desire 'is neither heavenly, nor characteristic of true faith.

'Moreover there are many kinds of Martyrs, as Quakers 'and others. Indeed every heresy can boast of its Martyrs; 'for those, who have imposed on themselves some conviction, 'are ready, yea willing, to suffer death in support of their 'phantasies. In monastic houses many pictures exist of 'Martyrs undergoing death, for which they were canonized; 'yet there are numbers of men who have undergone equal 'dangers and death for the love of women.'

Spirits associated with Places and Dress.

'17 *Oct.*, 1748.—I have observed, that whenever I hear of 'anything without seeing it, I attach to it an idea of place. 'This idea is of course a fiction, the event having occurred in 'a place quite unlike that which I imagined. I have also 'observed, that when I have been for some time in one

'chamber, so that it has become familiar to me, I am better 'able to master my ideas therein than elsewhere. Thus 'yesterday, having removed to the adjoining room, where I 'was accustomed to write, a kind of tranquillity ensued among 'the Spirits around me, at which I wondered. Spirits desire 'to have their ideas connected with place, and thus rendered 'determinate. . . . . The reason is, that an idea is not fixed 'or finited without space, or, which is the same thing, without 'structure. Spirits draw back the foot when thinking of 'places, which is a kind of sign, that places and material things 'serve as fulcra for their thoughts.

'18 *Oct.*, 1748.—Upon going into the adjoining chamber, 'it seemed to me as if a solitude had been created, and that 'the Spirits had left me. All the while they were present in 'the next room, where were my books and other things, which 'they had seen. Hence it may be inferred, that the ideas of 'Spirits find their basis in books, utensils, light, fire, &c. 'When I left these, my connection with them was broken, and 'therefore a sense of solitude was induced.

'The case was the same when I put on a garment different 'from that which I had worn for several months. I then 'seemed to the Spirits so much like another person, that they 'scarcely knew me.

'Thus it appears that the ideas of Spirits are terminated 'in material things, upon the removal of which, they know not 'where they are and disappear.

'28 *Oct.*—You will previously have seen, that when I 'moved into another chamber the Spirits were immediately 'estranged, not knowing where they were; and, that a change 'in my clothes produced the same effect—a striking proof that 'Spirits ground their ideas in material things without which 'they are absent.

'There are Spirits who use my books (which are four, and 'in which I am writing this journal) for this purpose. Some 'prefer one book, some another.'

Boys Fighting.

'20 *Oct.*, 1748.—Seeing some boys fighting I felt a very 'high degree of delight flowing in from certain Spirits; from 'which it is plain how much they love enmities. It is given 'me to know instantly the character of Spirits, and not to 'believe, that the feelings which they insinuate are my own; 'as people generally do, who credit themselves with whatever 'occurs in their minds.'

Our Author confesses himself the happiest of Men.

'20 *Oct.*, 1748.—Some think, that those who are in the 'Faith should abandon all the delights of life and pleasures of 'the body: but this I can assert, that delights and pleasures 'have never been denied to me; for I have been permitted to 'enjoy not only the pleasures of the body and the senses, like 'others, but I have also had such delights and felicities of life 'as, I believe, no person in the whole world ever before en-'joyed. My delights and felicities have been greater and 'more exquisite than any one can imagine or believe.'

Prayers.

'24 *Oct.*, 1748.—It was perceived that prayers effect nothing 'while merely intended to deprecate evils and the thought is, ''Provided only I shall have made deprecation I shall obtain ''remission of sins.' Sins are not remitted unless confessed 'truly from the heart, attended with a sort of internal torture 'and anguish, and confession of vileness; in which and after 'which prayers avail. Otherwise prayers, sacraments and 'external rites effect nothing; nay, they rather confirm a 'man in evil and quiet his conscience, so that he returns to 'his former vileness.'

Spirits plotting against our Author in London Streets.

'2 *Nov.*, 1748.—It was often observed, that when I was 'in the Streets, Evil Spirits wished to cast me under the

'wheels of carriages; the effort was in fact habitual to them. 'To-day I noticed particularly, that they were in the constant 'endeavour to do so. I was enabled to perceive, that Evil 'Spirits made the attempt, and that indeed such mischief is 'their life. I perceived likewise, that Man is continually 'preserved by the Lord and their purposes frustrated. Hence 'it appears, that unless the Lord in every, even the smallest 'moment, preserved Man, yea even in the least of his steps, 'he would immediately perish.'

Some Sirens wished to live in our Author.

'4 *Nov.*, 1748.—There are Sirens who wish above all things 'to be in the body. When I eat, they wish to eat; yea, not 'only to seize the food, as it were, with the lips, but to carry 'their hands to the mouth. By these Spirits I have, for 'several days, been infested; they seeking to obtain the 'things which I ate, as almond-cakes, pears and pigeons, 'and to possess my body.

Our Author possessed by Spirits.

'13 *Nov.*, 1748.—Spirits abide in the minds and memories 'of Men, but through me they have been enabled to return, 'as it were, to bodily life in the world. They were able to 'lead me, to see through my eyes, and to hear through my 'ears. They might also have talked and written to others 'through me, but it was not permitted; neither to touch 'others through my hands.

'With other persons the case is different. My state is so 'ordered by the Lord, that I can be possessed by Spirits 'without injury. Others so possessed become *non compos*, 'while I remain altogether in my right mind. Indeed, from 'the very first beginning of my intercourse with Spirits on-'ward through several years, I have been as I was before, 'without the slightest observable difference.

'This privilege therefore can pertain to him only, who 'is in Faith, and by no means to any others, as they 'would immediately perish. Such is the state of the world 'at this day, that whoever is possessed by Spirits incurs the 'peril of his life, so intense is the infernal hatred which now 'reigns.

'27 *Nov.*, 1748.—On shaking hands with a certain person 'I had a feeling, that it was not I but somebody else who 'grasped the hand. A Spirit said, that he distinctly felt, that 'it was he who took the hand instead of me. So it seems 'that a Spirit really had possession of my hand with its sense 'of touch.'

He who on Earth loves his Neighbour as himself will in Heaven love his Neighbour better than himself.

'30 *Nov.*, 1748.—It was perceived, that he who in the life 'of the body, loves his Neighbour as himself, in the other life 'loves his Neighbour more than himself; for love is then indefi- 'nitely increased. Here one cannot go beyond the point of 'loving his Neighbour as himself, because he is in corporeals; 'but with those who have passed out of this life, love becomes 'pure and at length angelic, and angelic love cares for others 'more than for self.'

Advised to suppress his Revelations.

'9 *Dec.*, 1748.—There are Spirits who are averse to any- 'thing being said about the things revealed to me. It was 'replied, that these revelations were instead of miracles, and, 'that without them men would not know the nature of my 'work, nor buy it, nor read it, nor understand it, nor be 'affected by it, nor believe it; in a word, they would remain 'in ignorance and would wish to hear nothing of the interiors 'of the Word, which they regard as vain phantasies. Such 'as are simply men of learning will for the most part reject 'my revelations.'

Bishop Svedberg.

'26 *March*, 1749.—It was perceived, that my father was 'sent forth by the Lord for the performance of various uses 'among his fellow-men, now here and now there, because his 'delight consisted in an active life.'

Dreams are from the World of Spirits.

'6 *April*, 1749.—I dreamt during the night and on waking 'spoke with Spirits, who said they had been watching around 'me, and that they had induced the dream and expressly 'caused everything, which I remembered and related. From 'this it is still more manifest to me, that dreams are from the 'World of Spirits.'

Evil punishes and Goodness rewards itself.

'13 *April*, 1749.—It appears from the universal order of 'Heaven and Hell, that it is ordained, that Evil shall punish 'itself, and then tend to abolish itself. Such is the Divine 'order in the permission of Evil. It is also a universal law, 'that Love shall reward itself. Thus it fares with every one 'just as he wills to others.'

A Discussion about the Origin of Good and Evil.

'21 *April*, 1749.—It was shewn me how numerous they 'are who believe, that Faith without works is saving. . . . . 'From my saying, that Charity was what saved, and dwelling 'at some length on that point, they infested me during the 'whole night. The Preachers of Faith without Works are 'strongly vindictive, nor do they fail to inflict punishment on 'him, who does aught in opposition to them. That they are 'unforgiving was clearly evinced by their persistently infesting 'me the whole night, and in the morning they were as intent 'as ever.

'When I spoke with them at an early hour they told me, 'that I was nothing because I was impelled to think, to speak,

'and to do everything, and that therefore I was nothing of 'myself; which indeed many Spirits manifestly perceived.

'I have now been for four years in such a state, that I 'have neither thought, nor spoken anything from myself. I 'see, that when I seem to be, as it were, myself in thinking or 'speaking, yet upon inquiry, there are others instantly found 'who have prompted me.

'When I spoke with them therefore in the morning, it was 'given me to say, that this was well, inasmuch that if any-'thing evil is thought or spoken it is not mine, but proceeds 'from Evil Spirits; wherefore it is not appropriated by me.

'If I should believe, that the evil was from myself, then 'the evil would properly belong to me; thus I should add 'evil to evil.

'On the contrary: whatever is good is from the Lord; 'and as when I speak truth or do good I do not ascribe merit 'to myself, so neither do I ascribe to myself sin.

'He therefore, who is in true faith and believes the case to 'be as it is, is guiltless of committing sin. Whatever evil he 'seems to himself to do, knowing that Evil Spirits have been 'present and persuaded him to it, the evil is not then appro-'priated to him.*

'As many of those with whom I conversed were Preachers, 'they said that the doctrine was sound, wishing the case to be 'their own, that they might account themselves free from sin.

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* This proposition is of frequent occurrence in Swedenborg's writings. In his '*Divine Providence*,' No. 320, he states, 'That if a man would believe, 'as is the truth, that everything good and true is from the Lord, and every-'thing evil and false from Hell, he would neither appropriate to himself 'goodness, and make it meritorious, nor would he appropriate to himself evil, 'and make himself guilty of it.' In the '*Arcana Cœlestia*,' No. 6,559, he says, 'If perchance Good Spirits speak or do evil, they are not punished, but par-'doned, and also excused; for their end is not to speak evil, nor to do it; 'and they know, that such things are excited in them from Hell, so as to 'come forth without any blame of theirs; this is also perceived from their 'struggling against such evils, and afterwards from their grief.' See also Nos. 4,151, 6,206, 6,324-5.

'It was given me to say to them, that such could never be 'their case, unless they were in the Faith of Charity; that it 'was not enough to know the truth, but that it must be ac- 'knowledged and believed. If acknowledged in this life it 'would be far more deeply acknowledged in the other. Then 'also they would find, that no one can have Faith but from the 'Lord, nor consequently confess the origin of good and evil.

'All this the Preachers said was true, for they had preached, 'that Faith was from the Lord alone; yet they had never truly 'acknowledged it.

'It was farther said, that they had preached, that when 'any one did evil, he allowed himself to be led of the Devil; 'and as to themselves, that when they preached well, that 'they were led by the Holy Spirit, and had prayed, that the 'Holy Spirit would guide their thoughts and words. Never- 'theless they had not believed those professions; and this they 'acknowledged. They were remitted into the state of self- 'love from which they had thus spoken of the inspiration of 'the Holy Spirit and of the Devil, and then they confessed, 'that they had no actual belief in their own words.'

Hypocrites.

'16 *August*, 1749.—The aspect of Hypocrites was shewn 'me. They have no face, but an open throat, black within, 'and yawning exceedingly, with a few snow-white teeth. 'They have no cheeks, but a quantity of hair depending like 'an uncouth mass of wool.'

The Lord's Providence.

'15 *Sept.* 1749. I discoursed largely with Spirits and 'Angels concerning the Providence of the Lord. . . . . Man 'walks as it were in thick forests, the egress from which he 'does not know, but when he finds it, he attributes the dis- 'covery to himself. Providence in the meanwhile is as one

'who stands in a tower, sees the wanderings of the man, and 'leads him without his knowledge to the place of egress.'

A disappointed Lover excited our Author to kill himself.

'There was a certain woman (Sara Hesselia) who inwardly 'cherished such an aversion to her parents, that she meditated 'poisoning them. She took it into her head, that I was 'willing to marry her, and when she found out that she was 'mistaken, she was seized with such hatred, that she thought 'of killing me, had it been possible. She died not long 'afterwards.

'Some time before the faculty of conversing with Spirits 'was opened in me, I was impelled to commit suicide with a 'knife. The impulse grew so strong, that I was forced to 'hide the knife out of sight in my desk.

'I have now discovered, that Sara Hesselia was the Spirit 'who excited the suicidal impulse as often as I saw the knife. 'From this it may appear, that men may be unconsciously 'infested with Spirits, who hated them during their life on 'earth.'

Here we must stop. Our selections have been made from a surface of fifteen hundred printed pages, and they may give the reader some idea of the multifarious and extraordinary contents of Swedenborg's '*Spiritual Diary*.' We shall have yet more surprising entries to read from it ere we have done.

CHAPTER IV.

THE PUBLICATION OF THE 'ARCANA CŒLESTIA.'

WHILST Swedenborg was making these entries in his '*Diary*' he was busily engaged on his first theological publication, the '*Arcana Cœlestia.*' The first volume was issued in 1749, and at the rate of a volume a year, the work was completed in 1756 in eight quartos. It will be observed, that Swedenborg was upwards of sixty years of age when he thus manifested himself to the world as Divine and Seer. Perhaps I ought to use some other word than, 'manifested;' for he studiously preserved the anonymous; and not until 1768, after twenty years of active authorship, did he allow his name to appear on any title-page.

The publisher of the '*Arcana Cœlestia*' was John Lewis, Paternoster Row, London. The first volume fell still-born from the press. Swedenborg was in Stockholm, and in the '*Diary*' he describes his failure and accounts for its causes thus—

'*In what way many will receive that which is written by me.*'

'I have received letters informing me, that not more than 'four copies have been sold in the space of two months. I 'communicated this to the Angels. They were surprised, but 'they said, it must be left to the Lord's Providence; that His 'Providence is of such a nature, that it compels no one; and 'that it is not fitting, that others should read the '*Arcana* '*Cœlestia*' before those who are in the faith.

'That such is the case is also known from the advent of

'the Lord into the world. He was able to compel men to 'receive His words and Himself, but He compelled no one; in 'like manner He acted through the Apostles. Nevertheless 'there were found those, who became receivers of the truth; 'they were those who were in faith, and to them were the 'Apostles sent.

'The state of the Christian World at this day was also 'proved by this experiment. Spirits were brought into the 'state of mind in which they had been during their life in the 'body. They were then permitted to think about those things, 'which have been written by me concerning the Internal 'Sense of Scripture and the Future Life; and they were then 'as if they would vomit. They were thus disgusted with my 'writings, which themselves also confessed.'*

He had consulted the Angels as to the number of copies he ought to print, but he found them poor, because pliable, advisers. They merely perceived his evangelical purpose, and if he proposed an edition of five hundred, or ten thousand they equally approved. Hence he writes—

'I have been taught by manifold experience, that Angels 'and Spirits will sanction counsels as wise and advantageous, 'which are quite the reverse. They only regard the good 'intention, and can be induced to affirm any thing, which 'promises to advance it.'†

Among the few readers the '*Arcana Cœlestia*' found was one Stephen Penny of Dartmouth. Anxious to learn something of its author Penny wrote to publisher Lewis, who sent his letter to '*The General Advertiser*,' in which it appeared on Christmas Day, 1749. Here it is with Lewis's note to the editor of the '*Advertiser*'—

'Sir,—If you will insert the following letter in your paper,

* The date of the entry is uncertain. The nearest date is 15 Sept., 1749, at the end of No. 4,389. The next which follows is 11 Jan., 1752, at the end of No. 4,550. It was probably written about the beginning of 1750.

† '*Spiritual Diary*,' *No.* 1,164, 4 *March*, 1748.

'it may induce the curious in the Learned World to peruse 'a work very entertaining and pleasant, and oblige,

'Sir, yours &c.,

'John Lewis.

'To Mr. John Lewis, in Paternoster Row,
'Cheapside, London.'

'Dartmouth, 15 October, 1749.

'Sir,—Accidentally reading the advertisement of the '*Ar-*
''*cana Cœlestia*,' excited by the oddness of the title, I pre-
'sently ordered my friend in London to send me one. The
'extraordinary degree of pleasure the reading of it has given
'me, and the yet more expected from what more is to be
'published, induce me to request advice as often as any new
'publication happens, which I apprehend to be designed
'annually. My reason for troubling you is, because I very
'rarely see any of the public papers, and consequently, future
'advertisements may escape my knowledge, which, I hope,
'will excuse me.

'I have long ardently wished to see the historical part of
'the Old Testament, which seems only to regard the Jewish
'Dispensation (and upon that account is too lightly regarded
'by the major part of the present Christian World), proved to
'be as delightful, instructive, and as necessary for the know-
'ledge of Christians as the New. This the '*Arcana Cœlestia*'
'gives me the fullest satisfaction of.

'The illumined author, whoever he is, (is it Mr. Law?*)
'must expect a considerable array of gown-men to draw their
'pens against him. It is a blessing their power is prescribed
'within impassable bounds.

'The favour of a line in answer, to know what dependence
'I may make upon you, will very much oblige,

'Sir, your most humble servant,

'Stephen Penny.

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* William Law, author of '*A Serious Call to a Devout and Holy Life*.' He was born 1686 and died 9 April, 1761.

'P.S.—Perhaps the author was concerned in the publica-
'tion of Mr. Hutchinson's works?* Has he published any
'other work? and at what price?'

Lewis appends this advertisement—

'This large Latin book is neatly printed in 4to.; and sold
'by Mr. Nourse, at the Lamb, opposite Katherine Street, in
'the Strand; Mr. Ware, at the Bible on Ludgate Hill; and
'by John Lewis, printer of the same, as above mentioned:
'price 6*s.* unbound.'

The publication of the first volume proving so complete a failure some extra effort was felt requisite over the second. This Swedenborg and Lewis made. They had the second volume translated into English by one John Marchant, hired probably out of Grub Street,† and issued it in numbers at a very cheap rate: the first number consisting of fifty-two pages quarto was sold for 8*d.* In '*The General Advertiser*' of Friday, 23rd February, 1749–50, it was thus announced—

'*This Day is Published*, (*Price* 8*d.*)

'Both in Latin and English, that the Reader may have it
'in either Tongue separately,

'The First Number of the '*Arcana Cœlestia*;' or, Hea-
'venly Secrets. Being an Exposition of the Bible entirely
'new, and such as was never attempted before in any language
'whatsoever. Written in Latin by a Foreign Nobleman.

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* Alluding to John Hutchinson, Steward to the Duke of Somerset, born 1674; died 1737. Hutchinson held, that the Old Testament contained a true system of natural history as well as religion, and opposed the Newtonian theory of the universe with many arguments. Hutchinsonianism is little heard of now, but last century it was the doctrine of not a few of the most erudite and orthodox divines, as Bishop Horne, Parkhurst, Romaine, and Jones of Nayland.

† The translation is not a good one; evidently a piece of hack-work. Copies of this English version of the '*Arcana Cœlestia*,' Vol. II., quarto, London, 1750, are very scarce; only three or four are known to be extant, and are valued at high prices by collectors.

'☞ A fuller account may be had gratis of John Lewis, 'Printer and Publisher in Paternoster Row: Mr. Nourse in 'the Strand; and Mr. Ware on Ludgate Hill, where the 'number may be had, as well as at the Pamphlet-shops.'

'The fuller account gratis' is long, and I have been tempted to abridge it, but on further consideration, give it entire. In his puff Lewis intermingles the shopman, the critic and the disciple with somewhat queer effect. As Swedenborg was in Sweden, I presume, he had no share in its concoction.

'Paternoster Row, 5 February, 1750.

'Advertisement, by John Lewis, printer and publisher, in 'Paternoster Row, near Cheapside, London. Be it known 'unto all the Learned and Curious, that this day is published, 'the first number of '*Arcana Cœlestia, or Heavenly Secrets,* ''*which are in the Sacred Scriptures, or Word of the Lord, laid* ''*open; as they are found in the xvi. chapter of Genesis:* ''*together with the wonderful things that have been seen in the* ''*World of Spirits, and in the Heaven of Angels.*'

'This work is intended to be such an exposition of the 'whole Bible as was never attempted in any language before. 'The Author is a Learned Foreigner, who wrote and printed 'the first volume of the same work but last year, all in Latin, 'which may be seen at my shop in Paternoster Row, as above-'mentioned.

'And now the second volume is printing, both in Latin and 'English; to be published in cheap numbers, that the Public 'may have it in an easier manner, in either tongue, than in 'whole volumes.

'It must be confessed that this nation abounds with a 'variety of commentaries and expositions on the Holy Bible; 'yet when we consider what an inexhaustible fund of know-'ledge the Sacred Scripture contains, the importance of the 'subjects it treats of, and the vast concern every man has in 'those things they relate and recommend, we may cease to 'wonder that so many ingenious pens have been employed in

'sounding the depths of this vast ocean; and he must be a 'very dull writer indeed, who does not find a pretty large 'number of readers of any work he may publish of this kind. 'I would be far from depreciating the merit of any man's 'performance, nay, I will allow, that it is owing to the 'labours of learned and pious men, in their disquisitions after 'truth in the Bible, that we of this kingdom have been enabled 'to discern truth from error, and to know more of the mind 'and will of God in His Word, than the Priests of Rome were 'willing we should. Yet give me leave to add, that these 'sacred writings are capable of speaking to the heart and 'understanding of man, by more ways than have been thought 'of, or put into practice; and he who can discover new 'treasures in these sacred mines, and produce from them such 'rich jewels as were never yet seen by the eye of man, will 'undoubtedly challenge our strictest attention, and deserve 'encouragement in his pious labours. This, then, may be said 'of our Author. He has struck out a new path through this 'deep abyss, which no man ever trod before; he has left all 'the commentators and expositors to stand on their own 'footing; he neither meddles nor interferes with any of them; 'his thoughts are all his own; and the ingenious and sublime 'turn he has given to everything in the Scriptures, he has 'copied from no man; and therefore, even in this respect, he has 'some title to the regard of the Ingenious and Learned World.

'It is true, when a reader comes to peruse his work, if he 'expects to understand him with a slight and cursory reading, 'he will find himself greatly mistaken; his thoughts are too 'sublime and lofty to be surveyed with a weak or a wanton 'eye; his language is quite different from the common modes 'of speech; and his sense is sometimes so deep and profound, 'as not to be readily apprehended by a common understanding. 'Whoever therefore takes this book in hand, and finds passages 'in it not easily intelligible, let him not throw it by as a thing 'of no value, nor content himself with a bare perusal; but let

'him read it over and over again; let him study the drift and 'design of the Author; and I will answer for it, that the more 'and oftener he reads, the more instruction and delight he will 'receive. The Author has a depth which if once fathomed, '(and it is not unfathomable) will yield the noblest repast to a 'pious mind. But if any one imagines, that I say this to puff 'a book, in the sale of which my interest is so nearly concerned, 'any gentleman is welcome to peruse it at my shop, and to 'purchase it or not, as his own judgement shall direct him.

'Nothing recommends a book more effectually to the 'public than the eminence and credit of its Author: nothing is 'more notorious, than that a weak performance, if it appear 'under a great name, shall be better received in the world than 'the most sublime and ingenious productions of an obscure 'person: so that it is not merit but prejudice, that generally 'governs the judgement of men.

'Though the Author of the '*Arcana Cœlestia*' is undoubt-'edly a very learned and great man, and his works highly 'esteemed by the *literati*, yet he is no less distinguished for his 'modesty than for his great talents, so that he will not suffer 'his name to be made public. But though I am positively 'forbid to discover that, yet I hope he will excuse me if 'I venture to mention his benign and generous qualities. 'How he bestowed his time and labours in former years, I 'am not certainly informed: (though I have heard by those, 'who have been long acquainted with him, that they were 'employed in the same manner as I am going to relate) but 'what I have been an eye-witness to, I can declare with 'certain truth; and therefore I do aver, that this gentleman, 'with indefatigable pains and labour, spent one whole year in 'studying and writing the first volume of the '*Arcana Cœlestia*,' 'was at the expense of £200 to print it, and also advanced '£200 more for the printing of this second volume; and when 'he had done this, he gave express orders, that all the money 'that should arise in the sale of this large work should be given

'towards the charge of the Propagation of the Gospel.* He 'is so far from desiring to make a gain of his labours, that he 'he will not receive one farthing back of the £400 he has ex- 'pended; and for that reason his works will come exceedingly 'cheap to the Public.

'I further declare, I have not the least reason in the world 'to believe him a bigot to any mode or method of religion; 'I know not what community he belongs to, or whether he 'belongs to any; if any one can guess by his writings, he 'knows where to find them. But it matters not what or who 'the person is that writes, if his writings are founded on truth, 'and agreeable to such learned men as are competent judges 'of them. The deepest and most learned, as well as the most 'valuable pieces, are sometimes misunderstood and rejected for 'many years, even by learned men themselves; to instance 'only three performances out of the many that might be pro- 'duced, *viz.*, Locke '*On the Human Understanding*,' Milton's ''*Paradise Lost*,' and Prideaux's '*Connection of the Old and* ''*New Testament.*' Those who have been conversant with 'books, especially in the trading way, cannot be ignorant of 'the difficulties these valuable pieces have met with in making 'their way into the world: and it is as remarkable now to 'observe, how they have been called for and admired for many 'years past.

'How this great work of '*Arcana Cœlestia*' will succeed 'in the world, is impossible at present to determine. If all 'men of learning were of the same mind with the ingenious 'and pious Mr. Penny, of Dartmouth, we need not fear success;

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* Lewis, I presume, meant the Society for the Propagation of the Gospel in Foreign Parts, founded in London and incorporated 1701. Of this Society Bishop Swedberg was elected a member, he being Bishop over the Swedish Churches in England and Pennsylvania. I have examined the Reports of the Society for several years subsequent to 1749, but can find no proceeds entered either under the name of Lewis or Swedenborg from the sale of the '*Arcana* '*Cœlestia*.'

'for, in his letter to me, on the publication of the first volume, 'are these following words: 'I have long ardently wished to ''see the historical part of the Old Testament, which seems ''only to regard the Jewish Dispensation (and upon that ''account is too lightly regarded by the major part of the ''present Christian World), proved to be as delightful, in-''structive, and as necessary for the knowledge of Christians ''as the New. This the '*Arcana Cœlestia*' gives me fullest ''satisfaction of.' A copy of this letter was printed at large 'in '*The Daily Advertiser*' of Christmas-day, 1749. Now 'this delightful, instructive, and necessary knowledge cannot 'be expected from this part of Holy Writ, unless the historical 'part of the Old Testament be allegorized in some such 'manner as our Latin Author has here done it. And the 'great and learned, as well as the inspired Apostle Paul, 'clearly give encouragement to this way of writing. (Gal. 'iv. 24.) And our Author neither rejects, nor disturbs the 'literal sense by his allegorical exposition.

'Soon after the publication of Mr. Penny's letter before 'mentioned, a grave, judicious, and learned gentleman was 'pleased to call at one of the booksellers where this famous 'Latin book was appointed to be sold: and when he had cast 'his eye over part of the work, he inquired who the author 'was; but being told that the author would not be known, ''"Well," said the gentleman, "I confess that at these years I ''"am not fond of new acquaintance, but should be extremely ''"glad to have some conversation with him; for," continued 'he, with great earnestness, "I never saw, nor heard, nor read ''"of so surprising a man in all my days!"

'Any one of small judgement may guess at the cheapness 'of the work, when he finds that six hundred and forty quarto 'pages, in Latin, of the first volume, are sold for no more than '6*s.* unbound. But this second volume, which is now pub-'lishing in Latin and English, will be unaccountably cheap, 'as any one may conclude, even by the postage of the Latin

'copy from abroad: for the bare postage of this first number 'cost no less than 12*s.*, and now it is printed, does make fifty-'two quarto pages in the English tongue; and all to be sold 'for no more than 8*d.*, which is not half the price that such a 'quantity of paper and print is generally sold for. The post-'age of the second number came to 18*s.*; and that of the third 'amounted to 22*s.*; and yet these two numbers are to be sold 'for no more than 9*d.* each; so that from hence it is easy to 'imagine how cheap the whole will be, especially when printed 'in such a grand and pompous manner at so low a price. But 'it is the generous Author's absolute command that it should 'be so, who, it is plain, wants neither purse nor spirit to carry 'on his laudable undertaking.

'As the copy comes from a foreign country, and as one 'number may contain nearly double the quantity of another, 'it is utterly impossible to fix a certain regular time for the 'publication of each. But this the Public may be assured of, 'that when a fresh number is published, it shall be advertised 'in the newspapers. Those who are pleased to give their 'orders to the News-Carriers, will have every number as cer-'tainly as though they were apprised of the certain time of its 'coming out. And the price will be printed on the title of 'each English number (and every Latin number will be of the 'same price with the English), so that the readers may be sure 'that they will not be imposed upon; for sometimes the bulk 'of the book will plainly appear to be worth five times as much 'as will be required for it.

'Those who are so happy as to be well acquainted with 'the Latin tongue, will be highly delighted with the Author's 'elegant and sublime language.'

This cheapness and these advertisements bore little or no result. The public would not buy. The English translation and the issue in numbers were discontinued with the completion of the second volume. The '*Arcana Cœlestia*' had, however, to be printed, whether readers could be found for it

or not, and volume after volume came forth until the eighth in 1756.

If there was any man more than another who might have been expected to welcome the '*Arcana Cœlestia*,' it would have been William Law, but the reverse proved to be the case. Writing to a friend in London from his retreat, King's Cliff, Northamptonshire, he says—

'9 April, 1758.

'Pray tell Mr. Ward, that I desire him to buy me the 8th 'volume of the '*Arcana Cœlestia:*' he bought the first seven 'volumes for me, and so knows the volume that I have not. 'I shall never go through them, but as I have gone so far in 'the expense, I shall take this last volume.'

Stephen Penny, whose letter of inquiry to Lewis has been quoted, wrote to Law, asking—

'30 September, 1755.

'What is your opinion of the '*Arcana Cœlestia?*' a book 'publishing in Latin in London. The author is a Swedish 'nobleman called Emanuel Swedenborg.'

Unfortunately we have not Law's reply, but he is said to have answered a similar inquirer—'Swedenborg is very 'voluminous, but that is not his worst fault.' In a letter addressed to his neighbour, the Rev. Thomas Hartley, Rector of Winwick, Northamptonshire, we find him raging against Swedenborg in a very distressing manner. After reciting some of Swedenborg's opinions he goes on to say—

'Now can any man of erudition and in his right senses 'adopt such meaningless stuff for Divine revelation, or judge 'of it as other than the profusions of a distempered brain? . . . 'Neither is it sustained by one single argument or proof, but 'is to be received, however absurd, unintellectual, and where 'intelligible inconsistent, because of the *ipse dixit* of a fantastic 'Mineralist, who has betrayed through all his works a notorious 'ignorance of both the diction and documents of theology.

'Interspersed with his doctrines we find many false distinc-
'tions, Socinian tenets, deistical reasonings, and mystical
'whims. These, however, are generally so feebly enforced as
'to betray, not only an utter ignorance of Christianity, but a
'disordered intellect. . . . . A philosopher and novice in the
'revealed Word, when turned enthusiast, is of all men the most
'liable to heresy; but the enormities of this Baron's deliriums
'argue both the most abject illiterature with most prodigious
'blindness and infatuation.'*

Such bitter and intemperate writing almost justifies Wesley's dictum concerning Law—'He was a godly man, but 'those who dared to resist the least of his opinions, he trod 'as dirt under his feet.'

Dr. Arnold has called the 18th Century the seed-time of Modern Europe. Swedenborg was one of the sowers under its drear sky, and he fain would have been a reaper; but the long long weary years which must needs intervene ere the seeds scattered broadcast from his hands should germinate were, mercifully perhaps, hidden from him. Any one who knows the '*Arcana Cœlestia*' and has a fair conception of the state of the Mind of the World in the middle of last Century must smile at the idea of such a work being offered in such a market with any hope of sale. As Carlyle says of Frederick the Great so we may of Swedenborg—

'He lived in a Century which has no history and can have
'little or none. A Century so opulent in accumulated falsities,—
'sad opulence descending on it by inheritance, always at com-
'pound interest, and always largely increased by fresh acquire-

* These facts concerning Swedenborg and Law are derived from a very curious book by Mr. Christopher Walton, Watchmaker, Ludgate Hill, London, published in 1854, and entitled '*Notes and Materials for an Adequate 'Biography of William Law.*' See pages 592, 597, and 158. There is a second letter about Swedenborg quoted by Mr. Walton and supposed to be Law's, but it is evidently by another hand and written some years subsequent to Swedenborg's death in 1772, and consequently to Law's, which took place in 1761.

'ment on such immensity of standing-capital;—opulent in that 'bad way as never Century before was! Which had no longer 'the consciousness of being false, so false had it grown; and 'was so steeped in falsity, and impregnated with it to the 'very bone, that—in fact the measure of the thing was full, 'and a French Revolution had to end it.'*

The '*Arcana Cœlestia*' was completed in 1756, and at the beginning of 1757 Oliver Goldsmith was serving as usher in Dr. Milner's school at Peckham. One day Miss Hester Milner asked Mr. Goldsmith what particular commentator on the Scriptures he would recommend. After a pause the usher replied, with much earnestness, that in his belief Common-Sense was the best interpreter of the Sacred Writings.†

Goldsmith answered wisely. We now pass on to a review of the '*Arcana Cœlestia*,' a scriptural commentary, and would ask the reader to accompany us as far as possible with his Common-Sense. The response which Swedenborg anxiously and vainly looked for from the Learning of his century he sometimes found in simple Common-Sense. When writing on the Apocalypse, with his mind full of his subject, he came to an inn and poured out his thoughts to the good wife, Tisula Bodama her name. 'She was a person,' he says, 'of simple-hearted faith. She understood clearly all I said; 'but there was a learned man present who did not under-'stand, nay, could not understand. So the case is with many 'other things.'‡

It would have been for Swedenborg's help and happiness had he taken hint and counsel from this experience; but, as we shall see, he lived to the end, hankering after recognition from the Scribes and Pharisees, from authorities, civil and

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* '*Frederick the Great*,' Vol. I., page 10.

† Forster's '*Goldsmith*,' Vol. I., page 83.

‡ '*Spiritual Diary*,' No. 5,997.

ecclesiastical. Yet no one, theoretically, knew better the reason of the Divine choice of fishermen for Apostles, in the capacity possessed by simple Common-Sense for the reception of the profoundest spiritual truths—a capacity, which scholastic pursuits not unfrequently seriously injures. Common-Sense he glorified under the title of Common-Perception, saying—

'Who does not know from Common-Perception, that a 'man who leads a good life is saved, and that a man who leads 'a wicked one is condemned? also, that a man who leads a 'good life, at death enters the society of Angels, and there 'hears, sees and speaks like a man? also, that he who does 'what is just from justice has Conscience?

'If, however, he departs from Common-Perception and 'begins to reason, then he does not know what Conscience is; 'or, that the Soul can see, hear and speak like a man; or, that 'goodness of life is any more than giving to the poor. . . . . 'Hence many of the Learned who have thought much, and 'especially, who have written much, have weakened and 'obscured their Common-Perception, yea, have destroyed it; 'hence the simple see more clearly what is good and true, 'than those who think themselves wise.

'This Common-Perception comes by influx from Heaven. '. . . . That this is the case you may know by experience. 'Tell any one who is in Common-Perception some truth, and 'he will see it. Tell him, that we are, live, and move from 'God, and in God, and he will see it. Tell him, that God 'dwells in love and wisdom in man, and he will see it. Tell 'him moreover, that the Will is the receptacle of love, and the 'Understanding of wisdom, and explain it a little, and he will 'see it. Tell him, that God is Love itself and Wisdom itself, 'and he will see it. Ask him what Conscience is, and he will 'tell you.

'Say the same things to one of the Learned, who does not 'think from Common-Perception, but from principles and 'notions, and he will not see them.

'Consider afterwards, Which is the wiser?*

* '*Divine Love and Wisdom*,' No. 361.

'The old Anaximenes, seeking, I suppose, for a source sufficiently diffusive, 'said, that Mind must be *in the air*, which, when all men breathed, they were 'filled with one intelligence. And when men have larger measures of reason, 'as Æsop, Cervantes, Franklin, Scott, they gain in universality, or are no 'longer confined to a few associates, but are good company for all persons,— 'philosophers, women, men of fashion, tradesmen, and servants. Indeed, an 'older philosopher than Anaximenes, namely, Language itself, had taught to 'distinguish superior or purer sense as *Common Sense*.' R. W. Emerson in '*Memoirs of Margaret Fuller Ossoli*,' Vol. I., page 289.

CHAPTER V.

THE 'ARCANA CŒLESTIA.'*

EIGHT volumes quarto on Genesis and Exodus make certainly an alarming appearance, but such is the '*Arcana Cœlestia.*' The purpose of the work is the exposition of the Inner Meaning, or Spiritual Sense of the sacred text, and verse by verse, word by word is methodically taken up, and each circumstance assigned to some origin in the Human Mind, and thence in God. As is natural and allowable in a commentator, Swedenborg breaks perpetually into short and long digressions illustrative of his text, and deals with a numberless variety of questions in spiritual science. The bulk of his work is greatly increased by the insertion, between each chapter, of papers descriptive of his own angelic and diabolic experiences, of the constitution of Heaven, the World of Spirits, and Hell, and of the Theology of the Angels. The whole is written in his customary diffuse style and with wearisome repetitions. As was his practice he numbered his paragraphs in the '*Arcana* '*Cœlestia*;' there are 10,837; some consisting of a few lines, and others of several pages: and like the chapters and verses of the Bible they prove very convenient for reference.

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* '*Arcana Cœlestia quæ in Scriptura Sacra, seu Verbo Domini sunt detecta:* '*Hic Primum quæ in Genesi. Una cum Mirabilibus quæ visa sunt in Mundo* '*Spirituum, et in Cœlo Angelorum.*' Pars I., 1749. Pars II., 1750. Pars III., 1751. Pars IV., 1752. Pars V., 1753.

'*Arcana Cœlestia quæ in Scriptura Sacra, seu Verbo Domini sunt detecta:* '*Hic quæ in Exodo,*' &c. Pars I., 1753, Pars II., 1754. Pars III., 1756.

In all eight quarto volumes, London, 1749-56.

Swedenborg published many works subsequent to the '*Arcana Cœlestia*,' but there is little of value in them which may not be found diffused over its multitudinous pages: indeed several are no more than reprints, abstracts and compilations from its abundance. An extensive review of the '*Arcana*' might therefore serve as a compendious notice of Swedenborgian Philosophy, but the comfort of the reader will be best provided for, if instead of dealing with so vast a matter in a single block, we break it into fragments by describing Swedenborg's various publications in the order of their appearance; and by confining our attention in the present article to the speciality of the '*Arcana Cœlestia*,' namely, to its doctrine of Human History, and particularly of Jewish History.

The Book of Genesis from its beginning to the call of Abram, chapters I. to XI., says Swedenborg, was not written by Moses, but is a fragment of an older Scripture: neither are those early chapters matter-of-fact history, but compositions, in the form of history, symbolical of things celestial and spiritual. With Abram actual history begins.

'They who do not think beyond the sense of the letter, 'cannot believe otherwise, than that the Creation described in 'the first and second chapters of Genesis means the Creation 'of the Universe; and, that within six days Heaven and 'Earth and Sea and all things therein, and Men in the likeness 'of God, were created: but, Who, if he ponder deeply, cannot 'see, that the Creation of the Universe is not there meant? 'Common-Sense might teach, that the operations there de-'scribed were impossible: as, that there were Days and Light 'and Darkness, and green Herbs and fruitful Trees before the 'appearance of the Sun and Moon. Similar difficulties follow, 'which are scarcely credited by any one who thinks interiorly: 'as, that the Woman was built from the rib of the Man; 'that two trees were set in Paradise, and the fruit of one 'forbidden to be eaten; that a Serpent discoursed with the

'Wife of the Man, who was the wisest of mortals, and deceived 'them both; and that the universal Human Race was on that 'account condemned to Hell.

'Nevertheless it is to be noted, that all things in that story, 'even to the smallest iota, are Divine, and contain in them 'arcana, which before the Angels in the Heavens are manifest 'as in clear day.'*

In these eleven allegorical chapters Swedenborg discovers the history of two Dispensations. The first, he designates the Most Ancient Church, and the time of its existence, the Golden Age; the second the Ancient Church, and the time of its existence, the Silver Age.

The rise of the Most Ancient Church he finds symbolized in the story of Creation; its culmination, in Adam and Eve in Eden; its decline, in the events following the eating of the Tree of the Knowledge of Good and Evil; and its destruction, in the Deluge.

The story of the Ancient Church begins with Noah and is continued in his posterity; its ruin is depicted in the erection of the Tower of Babel, the confusion of the tongues of its builders and their 'scattering abroad upon the face of all the earth.'

A third *régime* commences with the call of Abram, at which point the allegorical style of narration is exchanged for the matter-of-fact.

The Most Ancient Church.

The curious description we found in the '*De Cultu et Amore 'Dei*' of the Creation of the Earth, of its Flora and Fauna, and of Adam and Eve, Swedenborg does not repeat in the '*Arcana Cœlestia.*' On the contrary, he assumes the existence of a rudimental Human Race before Adam, but for how many ages and in what numbers he says nothing. Of the condition of this Pre-Adamite Race he merely drops the remark, 'that

* '*Arcana Cœlestia*,' No. 8,891.

'they lived as Beasts.'* How far he would have favoured the conclusions of Darwin, Lyell, and Huxley we cannot know, but there is nothing in the '*Arcana Cœlestia*' to oppose them. He writes—

'Man considered in himself is nothing but a Beast; he has 'the same senses, appetites, desires and affections in every 'respect. His good, yea even his best affections, he shares 'with Animals: as for example, his love of wife, of children, 'and of association with his species—in fact there is no real 'difference between them. Man's peculiarity over animals—'a peculiarity they neither have, nor can have—consists in the 'presence of the Lord in his Will and Understanding. It is 'in consequence of this conjunction with the Lord, that Man 'lives after death; and although he should exist like a Beast, 'caring for nothing but himself and his relations, yet the 'Lord's mercy is so great, being Divine and Infinite, that He 'never leaves him, but continually breathes into him His own 'life, whereby he is enabled to recognize what is good and 'evil and true and false.

'Thus Man is only Man by virtue of what he derives from 'the Lord; for there is but One Man and He is Jehovah.

'In the Most Ancient Church they called nothing Man but 'the Lord alone; and they reckoned each other men, just in 'so far as the Lord was present with them.'†

The complete identification of Humanity with God is a doctrine, which will come out into stronger relief as we proceed. In true Manhood Swedenborg saw nothing less than the manifest Deity; in the more of Manhood, the more of God.

From this primitive stock—from Creatures kin to the Beasts—the Church called Man, or Adam was gradually evolved. The Days of Creation are but emblems of stages

* '*Arcana Cœlestia*,' No. 286.

† '*Arcana Cœlestia*,' Nos. 714, 1,894, 49.

in the process whereby from an animal ground a people were developed into the image and likeness of God.

The Most Ancient Church inhabited the Land of Canaan.* Of the years of its continuance and its population, Swedenborg is silent. He describes them as a simple people, dwelling in tents—

'It has been told me by the Angels that they were distinguished into Houses, Families and Tribes; a Home consisting of the husband and wife, with their children and domestic servants; a Family, of a greater or lesser number of Houses; and a Tribe, of a smaller or larger number of Families.

'The reason why they thus dwelt apart, divided into Houses, Families and Tribes, was, that by this means the Church might be conserved, and that all the Houses and Families might be dependent on their Parent, and thereby exist in love and true worship. It is to be remarked also, that each House had a character distinct from every other; and to prevent a confusion of tempers and dispositions, and to maintain the individuality of each Family intact, it pleased the Lord, that they should thus abide in isolation. For the same reason the Jewish Church was distinguished into Houses, Families and Tribes, and each Israelite was required to contract marriage within his own Family. The Kingdom of Heaven is in like manner divided into innumerable Societies according to the differences of love and faith among the Angels.'†

For the possession of property these Most Ancient People had no desire; no one cared for what he could not use, or sought to hoard what others might. Hence violence and robbery were unknown. Their gentleness extended to Animals—

'They never on any account, ate the flesh of beast or fowl,

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* '*Arcana Cœlestia*,' Nos. 567, 3,686, 4,447, 4,454.

† '*Arcana Cœlestia*,' Nos. 470-71 and 8,117-18.

'but fed solely on grain, especially of bread made of wheat, 'on fruits and herbs, milk, butter, etc. To kill Animals and 'eat their flesh was to them unlawful and regarded as some-'thing bestial.'*

Strange to tell, their intercourse was carried on, not so much by words, as by facial movements, 'by innumerable 'variations of the countenance and the eyes, but chiefly of the 'lips; for there are in the lips innumerable muscular fibres, 'which at this day are not brought into play. In this way 'they were able to communicate their ideas so perfectly, that 'they could portray in a single minute what now takes an 'hour to utter in words, and more fully and clearly than is 'possible by any language.

'They were utterly averse to assuming looks at variance 'with their thoughts. As they willed nothing but good they 'had no desire to hide from each other their ends and intentions. 'Simulation, and much more deceit, they considered an 'atrocious crime; and those, who were discovered expressing 'by the face what was not in the heart were rejected from 'society as Devils.'†

A curious reason is given for this pantomimic intercourse—'It will perhaps appear incredible, but the Man of the Most 'Ancient Church had *internal respiration*, and none perceptible 'externally; wherefore he dealt little in words.'‡

Over such a mystery we can do nothing but listen to Swedenborg. He writes—

'The nature of the speech of the Most Ancient Church 'was shewn me by a kind of influx I cannot describe. It 'appeared, that it was not articulate, like the speech of our 'time, but tacit, being produced, not by external respiration, 'but by internal. It was also given me to apperceive the

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* '*Arcana Cœlestia*,' No. 1,002.

† '*Arcana Cœlestia*,' Nos. 607, 1,118, and 3,573.

‡ '*Arcana Cœlestia*,' No. 607.

'nature of their internal respiration: it proceeded from the 'navel towards the heart, and thus through the lips, without 'anything sonorous; and it did not enter the ear of another 'by an external way, and strike what is called the drum of 'the ear, but by a certain way within the mouth, and in fact 'by the passage called the Eustachian tube.'*

The Most Ancient Church had no written Word. Its members spontaneously loved God and each other, and their inclinations being then accordant with the Divine Will, they had no need of external check or guidance. 'The law was in 'their inward parts and written in their hearts.' Moreover 'the Lord appeared to them as a Man and conversed face to 'face.' He likewise edified them by means of delightful dreams and visions: and with Angels they had all the joy of free association. The wisdom of these Ancients is by us inconceivable:—'It is scarcely possible at this day to acquire 'a thousandth part of the knowledge they possessed.' They knew and welcomed Truth the moment it was presented without hesitation or debate; in the same manner they had an instantaneous perception of Falsehood, which they repelled and abhorred, just as do the Angels. Their wondrous keenness of intelligence was an effect of the indwelling of the Divine Goodness in their hearts; for Goodness, as has been observed, has a sure and invincible affinity for Truth and as utter a repugnance for Untruth: all Religions in one form or other confess, that the one way to Eternal Light is through Righteousness and the one way to Eternal Darkness is through Sin.†

The interest felt by the people of the Most Ancient Church in the Physical World as revealed to their Senses was measured solely by its use as the continent and exponent of the Inner World of Mind. As an anxious learner disregards the type

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* '*Arcana Cœlestia*,' No. 1,118.

† '*Arcana Cœlestia*,' Nos. 49, 125, 597, 784, 895, 1,121, 2,896, 4,454, and 10,355.

and words of a book in his passion for ideas, so the Adamic People were careless about things seen save for their symbolism of things unseen. Sir Thomas Browne, referring to Hobbes, says—'The severe school shall never laugh me out of the 'philosophy of Hermes—that this Visible World is a picture 'of the Invisible, wherein, as in a portrait, things are not truly, 'but in equivocal shapes, and as they counterfeit some real 'substances in that Invisible Fabric.'* With the Adamites this was not a philosophy but a practice; they did not discuss the symbolism of Nature, for they saw through it. Nature was an open book in which they read the secrets of the Divine Wisdom with equal ease and delight. Thus writes Swedenborg—

'When they gazed on a high Mountain, they were im-'pressed with no idea of a Mountain, but with a sense of 'height; from which they derived a perception of Heaven 'and the Lord: hence it came to pass, that the Lord was said 'to dwell on high, and was called the Highest, and in later 'times His worship was solemnized on high places. At 'Sunrise, they had no thought of the new day, but of the 'Lord's dawning in the Mind: hence He was called the 'Morning, the East, and the Day-spring. So likewise when 'they beheld a fruitful Tree, they gave little heed to the Tree, 'but saw in it the figure of a Man; in the Fruit his Love and 'in the Leaves his Faith.'†

Thus dwelling in the constant acknowledgement of the Divine Presence it will excite no surprise to learn, that the Most Ancient Church practised no ceremonial worship.‡ The will of its members was the Lord's Will, and their wisdom His Wisdom; their every thought and deed sprang from Him; their existence was a perpetual song to His praise; in them He rested as in a finished work, and they in Him found their

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* '*Religio Medici.*'

† '*Arcana Cœlestia,*' Nos. 920, 1,122, and 1,409.

‡ '*Arcana Cœlestia,*' Nos. 4,493 and 10,295.

Sabbath. The purpose of rites of worship is to open and revive the feeling of God, but where, as in their case, that feeling is habitual, rites are useless as candles in sunshine.

The Fall of the Church from this happy state began in pride —pride the mother evil of human nature, the source of all its sorrows.

It has been observed, that the Lord being the Only Man, the Adamites regarded any manliness in themselves as the shining of the Lord through them; that the proportion of their manhood was the proportion of the Divine manifestation; that, as there is no life but God, all must live from Him; that intrinsically we are void of life, and only come into being as God communicates Himself to us; and, that the Lord by the gift of His presence raises an Animal into a Man, and by His further entrance conforms him more and more to His own image and likeness.

When these statements are first heard, they seem to nullify human independence, and to reduce Humanity to a mere vesture of Deity; but ere that conclusion is admitted, Swedenborg intervenes with a most important consideration, whereby he assumes to explain the mystery of the Fall and the Origin of Evil.

He asserts, that with the communication of Himself to Man, God communicates self-consciousness, rationality, liberty. As we are Men because God is Man, so are we self-conscious because God is self-conscious, rational because He is rational, free because He is free. God by the influx of His life bears all these consequences into His subjects. He lives in Himself of Himself, and in giving Himself to us, He gives us to *feel*, that we too live in ourselves of ourselves.

Thus he derives all Human Personality, Self-Consciousness, Rationality and Liberty from the Divine—

'Man has Rationality and Liberty from the Lord, and by 'virtue thereof enjoys *the appearance* of thinking, speaking, 'willing and acting *as* from himself.

'The Lord resides in those faculties in every Man causing 'him *to appear* to think, speak, will and act *as* of himself.

'Every Angel has Liberty and Rationality; but they are 'not his own but the Lord's in him. They *appear* to belong 'to him, or to be his own; they give him the power to think 'and will, and to speak and act altogether *as* from himself.

'It is to be borne in mind, that both Liberty and Rationality 'are not Man's but the Lord's in Man, and that they cannot 'be appropriated to Man as his own, nor given to Man as his 'own, but are continually the Lord's in him, and are never 'taken away from him.'*

Further he teaches, that in the degree the Lord is received and manifested in His creatures, or in other words, as they rise in the scale of being, in the same degree their *feeling* of independence increases, and with it the distinct acknowledgement, that the *feeling* of independence is an inversion of the reality. None *feel* so free as the Celestial Angels, none enjoy a more vivid *sense* of self-derived and exuberant life, yet none *know* so well, that without the Lord they are nothing. Pride is impossible and humility guaranteed in the light of this ever-present knowledge.

Swedenborg under this doctrine presents to us the Man of the Most Ancient Church *confessing*, that all his virtue was Divine, yet *feeling*, that it was his own. The Lord's independence was *felt* by Adam as his own, but instructed by Revelation he *knew* the *feeling* was an illusion, and that he owed his being at every instant to the presence of God.

The seduction of the Adamic Church from integrity began in the preference of Sense to Revelation. *Feeling*, that they lived of themselves, they proceeded to confound sensation with reality. In the pride of the persuasion of their independence, degradation at once ensued, and from one error the Adamites

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* '*Divine Love and Wisdom*,' Nos. 116, 264, and 425, and '*Divine* '*Providence*,' No. 97.

ran on to others until they reached the dreadful but logical conclusion, that they were gods, that whatever they thought was divine, and that beyond themselves there was no God.* Such, teaches Swedenborg, is the truth hidden under the allegory of the expulsion of Adam and Eve from Paradise. The Serpent that beguiled Eve was Sensation; Eve represents Affection taken captive by the alluring promise, "Ye shall "be as gods, knowing good and evil;" and Adam is the type of the Understanding, in turn seduced by Desire.

The degradation of the Most Ancient Church was not sudden but gradual, and was effected in a long series of generations. As in the case of all heresy it diffused itself from a few to many, meeting with temporary but ineffectual resistance from the faithful. Under the symbol of the murder of Abel by Cain and the subsequent events and genealogies the story of the Fall is pursued until the consummation is reached in the Deluge, when it is said, 'God saw that the 'wickedness of Man was great in the Earth, and that every 'imagination of the thoughts of his heart was only evil con-'tinually; and it repented the Lord, that He had made Man 'on the Earth, and it grieved Him at His heart; and He said, ''I will destroy Man whom I have created from the face of ''the Earth.''

Concerning the factitious character of the genealogies given in Genesis between Adam and Noah, Swedenborg observes—

'It was customary with the Most Ancient People to cast 'History into the form of Genealogies; for whatever has 'relation to the Church may be considered in that light, since 'one faith is conceived and born of another in a mode, which 'bears a close analogy to generation. Hence it is common in 'the Word to speak of developements in the Church under 'the figures of conceptions, births, offspring, infants, children,

* '*Arcana Cœlestia*,' Nos. 562, 808, and 1,268.

'sons, daughters, young men, etc. The Prophets abound in 'such expressions.'*

In Cain, Abel, Enoch, Seth, Enos, Methuselah, Lamech, he therefore asks us not to think of individuals, but of conditions and passes in the decline of the Adamic Church.

He describes the destruction of the degenerate Adamites as a result of the derangement of their curious respiration—

'Internal Respiration by degrees ceased, and with those 'whose minds were a prey to direful phantasies, it became so 'changed, that they were no longer capable of expressing 'any but the most deformed ideas.

'It was shewn me, that the Internal Respiration, which 'proceeded from the navel towards the interior region of the 'breast, retired towards the region of the back and towards 'the abdomen, thus outwards and downwards. Immediately 'before the Flood scarce any Internal Respiration existed. At 'last it was annihilated in the breast, and its subjects were 'choked or suffocated. In those who survived External Respi-'ration was opened.

'With the cessation of Internal Respiration immediate 'intercourse with Angels, and the instant and instinctive per-'ception of Truth and Falsehood were lost.'†

Swedenborg tells us, he visited the Hells of the Antediluvians who thus perished—'under safe guard and conduct so 'that they could not do me the least harm.

'They are covered with a misty rock—an effect from their 'direful phantasies and persuasions—and by it are separated 'from the rest of the Hells, and kept out of the World of 'Spirits. They are continually trying to escape, but are 'withheld, for they are of such a character, that their influence 'affects those they encounter with a stupor, which leaves them 'uncertain whether they are dead or alive. Unless the Lord

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* '*Arcana Cœlestia*,' Nos. 339 and 3,240.

† '*Arcana Cœlestia*,' Nos. 607 and 1,120.

'by His coming into the flesh had freed the World of Spirits 'from the wicked Antediluvian Crew, Mankind must have 'perished; for no Spirit could have remained with Man, and 'yet Man cannot live a single moment unless Spirits and 'Angels be associated with him.

'Their highest delight is to hold one another in subjection, 'and as it were to murder. They are possessed with an un-'governable passion for destruction, and this is what makes 'them burn to escape.

'When I approached the rock under which they are hid, I 'felt very cold in the lower part of my back. I talked with 'them about their persuasions, and asked what they believed 'concerning the Lord during their life on earth. They said, 'they had thought much about God, but came to the con-'clusion, that He had no existence, and that themselves were 'gods; and that they had confirmed themselves in such ideas 'by dreams.' *

Here are a few particulars about another set of the same race—

'Some of those who survived the Flood were with me. 'At first I felt their presence as gentle, but it was given me 'to know, that they were inwardly wicked. They exhaled a 'sphere like that of a corpse, so that the Spirits who were 'with me fled away. They thought themselves so subtle, 'that no one could perceive what they thought. I discoursed 'with them about the Lord, asking them whether they ex-'pected Him as their fathers did. They replied, that they 'represented the Lord to themselves as an old man with 'a grey beard who was holy, and that by connection with 'Him they should become holy and bearded likewise. Hence 'arose the superstitious notions about beards, which prevailed 'amongst their posterity. An Angel approaching at this

* 'Arcana Cœlestia,' Nos. 311 and 1,265–72.

'moment, they were unable to endure his presence, and they 'passed away.'*

Of some of the better sort he says—

'I have conversed with the third generation of the Most 'Ancient Church. They said, that during their abode in the 'world, they expected the Lord to come and save the whole 'Human Race; and that it was a proverb among them, that 'the Seed of the Woman should trample on the Serpent's 'Head. For this reason, it was their chiefest joy to have 'children: they loved their married partners for the sake of 'offspring, and set the pleasures of wedlock above all others.

'I was permitted to see the habitations in Heaven of those 'who belonged to the second and third posterity of this Most 'Ancient Church. They are very magnificent, extending to 'a great length, and variegated with beautiful colours, such as 'purple and blue.'†

In the early days of the Most Ancient Church its members were removed to Heaven, preserving intact the relationships of Earth—

'I have been informed by the Angels, that those who lived 'in the most ancient times, live at this day in the Heavens, in 'separate Houses, Families and Nations, as they had lived on 'Earth, and that scarce any one of a House is wanting.'‡

The Ancient Church.

The Deluge was not a flood of waters, but the climax of that infernal delusion whereby the Serpent seduced Eve and Eve Adam; nor was the havoc of the Flood universal, but confined strictly to that portion of the race which composed the Most Ancient Church. It is true that in Genesis the Deluge is described as 'destroying every living thing which

* '*Arcana Cœlestia*,' No. 1,124.

† '*Arcana Cœlestia*,' Nos. 1,123 and 1,116.

‡ '*De Amore Conjugiali*,' No. 205.

'was upon the face of the ground, both men and cattle, 'creeping things and fowl of heaven,' but says Swedenborg, 'the Earth does not there mean the whole habitable globe, but 'only those who were of the Church.'*

In the course of the decline of the Most Ancient Church provision was made for the institution of a new Church. The Adamites in their prime had no systematic theology; seeing in Humanity and in Nature the Divine Manifestation, they had no need to register truth in documents; but as with the loss of innocence, their instant and instinctive *perception* of truth became impaired, some attempted to replace immediate revelation by the *memory* of what *had been seen*.† 'The first who thus transferred truth from *perception* to '*record* was the generation of Cain; afterwards what Cain 'collected was reduced to doctrine by Enoch; but as the 'doctrine was of no use at that time, and was only intended 'for posterity, therefore it is written, 'Enoch was not, for ''God took him.''‡ By means of Cain and Enoch a series of Sacred Scriptures were provided for the use of the future Church.

These Scriptures are described by Swedenborg as forming an Ancient Word consisting of History and Prophecies. The History was called '*The Wars of Jehovah*,' and the Prophecies '*The Enunciations*.' Our Author writes—

'Concerning this Ancient Word, which existed in Asia 'before the Israelitish Word, it is worth while to mention,

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* '*Arcana Cœlestia*,' No. 662.

† 'It is a very different thing to know what is good and true by Percep-'tion, and to learn it by means of Doctrine. They who know by Perception 'are in no need of the knowledge acquired in the way of systematized Doc-'trines, any more than he who can think correctly has occasion to be taught 'by the rules of art, by which indeed his thinking faculty would be impaired, 'like that of those who obscure their intellect with the dust of the Schools.'—'*Arcana Cœlestia*,' No. 521.

‡ '*Arcana Cœlestia*,' No. 609.

'that it is still preserved among the inhabitants of Great 'Tartary. I have conversed with Spirits and Angels, who 'came from Tartary, who said they possess a Word, and 'have possessed it from Ancient Times; that their worship is 'governed by it, and that it consists of mere correspondences: 'they said, that it contains '*The Book of Jasher*,'* and '*The* ''*Wars of Jehovah*,' and '*The Enunciations.*'† When I read 'to them the words quoted from thence by Moses, they 'examined whether they were extant in their Word, and 'they found them: from which circumstance it is very clear 'to me, that the Old Word is still in existence amongst them. 'In the course of the conversation, they said that they wor-'ship Jehovah; some as an invisible, and some as a visible 'God. Moreover, they relate, that they do not suffer foreigners 'to come among them, except the Chinese, with whom they 'cultivate peace, because the Emperor of China is from their 'country; and further, that they are so populous, that they 'do not believe any country in the world is more so; which is 'very credible, from the wall so many miles long, which the 'Chinese formerly built as a defence against their invasions.

'Seek for the Ancient Word in China, and peradventure 'you may find it there among the Tartars.'‡

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* Mentioned in Joshua x. 12, 13, and 2 Samuel i. 17, 18.

† Mentioned by Moses in Numbers xxi. 14, 15, and 27–30.

‡ '*Apocalypse Revealed*,' No. 11; '*Sacred Scripture*,' Nos. 101–103; and '*Arcana Cœlestia*,' Nos. 2,686 and 2,894–2,898.

This curious statement he repeats in the last work he published, the '*Vera Christiana Religio*,' in 1772, saying—

'I am at liberty to state, that the Ancient Word which was in Asia before 'the Israelitish Word is still preserved among the people of Great Tartary.

'I have been further informed by the Angels that the first chapters of 'Genesis, which treat of the Creation, of Adam and Eve, of the Garden of 'Eden, and of their children and posterity to the Flood, are contained in that 'Word, and were copied from it by Moses.

'The Angels likewise said, that that Word is still preserved in Heaven,

The inheritors of these primeval Scriptures, and their bearers to the outlying World were the small remnant of the Most Ancient Church which escaped the Deluge, and were described as Noah. Their character and fewness were thus depicted to Swedenborg—

'There appeared to me a narrow confined apartment, and, 'the door being opened, there was presented a tall and slender 'man, clothed in garments of intense whiteness. I wondered 'who he was, till I was informed, that a man clothed in white 'signified those who were called Noah, and who were the seed 'of the Ancient Church—the Church after the Flood. They 'were thus represented because they were few.'*

By Noah the light of the Church was diffused 'far and 'wide around the land of Canaan'† among the Gentiles—the same animal or bestial stock out of which the Adamic Church had been created; for, it is to be carefully noted, that Adam was only a fraction of the Human Race. Swedenborg lays down the principle, that—

'When a new Church is established by the Lord, seldom, 'if ever, is it constituted amongst those, who formed the old 'Church: it is transferred to the Gentiles.

'Such was the case when the Most Ancient Church 'perished; the Ancient Church was then raised up among 'the Gentiles, amongst those who had heretofore been in no 'Church.'‡

There never existed such persons as Noah, Shem, Ham, Japheth, and Canaan. These names we are merely to regard

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'and is in use among the Ancients there, who were in possession of it during 'their abode on earth.' No. 279.

Among Swedenborg's disciples I have never heard of any disposed to trust him so far as to go exploring under his advice, 'Seek for the Ancient 'Word in China, and peradventure you may find it there among the Tartars.'

* '*Arcana Cœlestia*,' Nos. 788, 1,125; see also 407, 468, 530, and 1,140.

† '*Arcana Cœlestia*,' No. 1,140. ‡ '*Arcana Cœlestia*,' No. 2,896.

as personifications of spiritual conditions in the Ancient Church, which, in common with every other Church, contained members—

In true Internal Worship signified by Shem,
In corrupt Internal Worship signified by Ham,
In true External Worship signified by Japheth, and
In corrupt External Worship signified by Canaan.

By Noah nothing else was meant, than the Ancient Church in general, comprehending, as a parent, all the rest.*

From the Noachian centre in Canaan the Ancient Church spread over 'Assyria, Mesopotamia, Syria, Ethiopia, Arabia, 'Lybia, Egypt, Philisthea, even to Tyre and Sidon, through 'the whole land of Canaan, on each side of the Jordan.'† Its area thus greatly exceeded that of the Adamic Church.

The people of the Ancient Church were of a genius altogether diverse from that of the Most Ancient. The peculiarity of Adam was, that his Will was superior to his Intellect, that his Understanding was the instrument of his Affections, that his Love gave the impulse which his Wisdom passively carried into effect. As long as his Heart beat in harmony with the Divine Will this state was the perfection of bliss, but when Pride betrayed Adam his destruction became inevitable; for his Understanding being subject to his Will and the mere executor of its dictates, there was no means whereby resistance to Evil could be offered. When our Feelings go astray we are corrected by Intelligence, when our Understanding is at fault our Heart sometimes proves wiser than our Head; but in Adam Heart and Head were inseparably united, and hurried irretrievably to a common perdition.‡

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* '*Arcana Cœlestia*,' Nos. 1,140 and 1,238.

† '*Arcana Cœlestia*,' Nos. 1,238 and 2,385.

‡ '*Arcana Cœlestia*,' No. 927.

To prevent a repetition of this catastrophe, 'the Lord 'ordained, that the Human Will should be separated from the 'Intellect,' so that henceforth truth received from without by the Understanding might effect the redemption of refractory and vicious Affections. The Divine promise made after the Deluge, "I will not again curse the ground any more for "Man's sake, neither will I again smite any more every living "thing, as I have done," is interpreted by Swedenborg into a consequence of this separation of Thought from Impulse. In illustration of the present independence of the Will and the Understanding he cites his own experience—

'Nothing can possibly be more distinct than these two 'parts. This I was enabled to perceive clearly by the Intelli-'gence of Angels and Spirits entering by influx into the left 'side of the Head or Brain, and their Will into the right 'side: the same division extends to the left and right sides of 'the Face. When Good Spirits enter, they flow softly and 'sweetly like the most refreshing aura; when Evil Spirits 'enter, they rush as a turbulent flood, their phantasies and 'direful persuasions passing into the left side of the Brain, and 'their lusts into the right.'*

The Ancient Church extending over so many kingdoms embraced many races who entertained neither a uniform creed nor practised a uniform worship. Love to God and Man was in their eyes the sum of religion, and differences of opinion and varieties of ceremonial were held as of no account.

'The Doctrine of Charity was the doctrine which prevailed 'in the Ancient Churches, and that doctrine conjoined them

* '*Arcana Cœlestia*,' No. 641. Swedenborg in his ascription of the right side of the Brain to the Will and of the left to the Understanding, is at singular variance with the facts of Science. Those who least respect the teachings of Phrenology yet willingly concede, that the Forehead is the seat of Intelligence and the crown and back of the Head are the region of the Will and its Affections.

'all and out of several made one; for they acknowledged as 'Churchmen all who lived in the good of charity and called 'them brethren, howsoever they might differ as to truths.

'In the truths of faith one instructed the other, which 'instruction they reckoned amongst their works of charity; 'neither were they indignant if one did not accede to the 'opinion of another, for they knew that one can only receive 'such truth as is in correspondence with his goodness.

'Such being the character of the Ancient Churches, the 'members thereof were interior men, and in consequence of 'being interior they were wise; for they who are in charity 'abide as to their minds in Heaven, in association with Angels 'of kindred spirit, and are wise, as Angels are wise, from the 'Divine Presence.

'The case is altogether otherwise with those who are prin- 'cipled in mere doctrinals, and not in charity. These dispute on 'every subject, and condemn all without distinction whose senti- 'ments, or as they term it *belief*, do not accord with their own.'*

The inferiority of the Ancient to the Most Ancient Church was in nothing more apparent than in the manner in which they were affected by the External World. To the Most Ancient Church every object revealed its origin proximately in Mind, and essentially in Deity. Of this quick and instinctive perception of causes within appearances the Ancient Church was destitute; but its members were not therefore ignorant or careless of the symbolism of Nature; quite the reverse was their case. The Outer World did not indeed discover to them at a glance the secret of its being, but from the traditions collected by Enoch and his associates, they learned the relation of the seen to the unseen, and their chief intellectual delight was to pursue into their ramifications the correspondences existing between God and Mind and Matter.

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* '*Arcana Cœlestia*,' Nos. 6,628, 29.

'The knowledge of correspondences was held in the highest 'esteem by the Ancients, and was styled the science of sciences. 'All their treatises were written according to its rules. The 'Book of Job, which was a book of the Ancient Church, is 'full of correspondences. The hieroglyphics of the Egyptians 'and the oldest fables of the Greeks are nothing but corres-'pondences set in series. The science of the Ancients was 'thus altogether different from the later developements of 'thought called philosophy. Such systems as Aristotle's were 'altogether foreign and unknown to the Ancients.' *

'The Ancients knew what was signified by animals and 'trees of every kind, what by mountains and hills, springs and 'rivers, what by the sun, moon, and stars. In accordance with 'the spirit and purpose of their devotion they resorted to 'mountains and hills, groves and gardens, to perform their 'worship. For the same reason they consecrated fountains, 'turned their faces to the East in prayer, and placed images 'of horses, oxen, lambs, fishes, and serpents, in their streets, 'houses, and temples, that they might recall to their memories 'the sacred things they signified.' †

Luxuriating in this symbolism, and blest in abounding charity, the glory of the Ancient Church is variously described in the Scriptures. Its essential unity, beneath superficial differences of ritual and opinion, is expressed in the assertion, 'The whole earth was of one language and of one speech.' Ezekiel speaks of the Church of Tyre, 'Thou King of Tyrus 'sealest up the sum, full of wisdom and perfect in beauty. 'Thou hast been in Eden, the garden of God; every precious 'stone was thy covering; thou wast upon the holy mountain

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* '*Arcana Cœlestia*,' Nos. 2,782, 3,021, 4,280, 4,966, 7,729, and 10,355. '*Vera Christiana Religio*,' No. 201.

† '*Arcana Cœlestia*,' Nos. 4,288 and 4,904. '*Vera Christiana Religio*,' Nos. 205, 275, 291, and 833. '*Divina Providentia*,' No. 255.

'of God; thou hast walked up and down in the midst of the 'stones of fire; thou wast perfect in thy ways from the day 'thou wast created, till iniquity was found in thee;' and again the same Prophet describes the great Church of Assyria, 'Behold, the Assyrian was a cedar in Lebanon with fair 'branches and of high stature. The waters made him great, 'the deep set him upon high with her rivers running round 'about his plants. All the fowls of heaven made their nests 'in his boughs, under his branches did all the beasts of the 'field bring forth their young, and under his shadow dwelt all 'great nations. The cedars in the garden of God could not 'hide him: the fir trees were not like his boughs, and the 'chesnut trees were not like his branches, nor any tree in the 'garden of God was like unto him in his beauty; and all the 'trees of Eden envied him.'*

The decline of the Ancient Church began in the growth of self-love over neighbourly love, and of worldly care and the lust of the flesh over delight in divine and heavenly things. The process of degradation is summarily related in Genesis under the allegory of a retreat from the East,† a settlement in the valley of Shinar, the building of the Tower of Babel with brick and slime, the confusion of tongues and the dispersion of the builders. The Babylonish love of power sundered the brotherhood of the Churches, subordinated the well-being of the many to the pride of a few, transformed peaceful patriarchal communities into aristocracies and monarchies,‡ and finally into gigantic empires for the double purpose of aggression and defence.

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* *Genesis* xi. 1, xiii. 10; *Ezekiel* xxviii. 12 to 15, xxxi. 3 to 9. Swedenborg's '*Coronis*,' No. 41.

† 'The Lord, in the supreme sense, is the East because He is the Sun of 'Heaven.'—'*Arcana Cœlestia*,' Nos. 101, 5,097 and 9,668.

‡ '*Arcana Cœlestia*,' Nos. 7,364 and 10,814; '*Vera Christiana Religio*,' No. 9.

With the loss of love the Churches gradually lost their intelligence; stupidity kept pace with selfishness. Their Scriptures were neglected and then disappeared, and their knowledge of correspondences degenerated into superstition and idolatry, and in the Egyptian Church the science of the connection of the spiritual with the natural world was perverted into magical arts.

'Symbols and images they began to regard as divine and 'holy, not knowing that their ancestors saw nothing sacred in 'them. To some they bowed the knee, some they kissed, 'some they decorated with flowers and ribbons as children do 'dolls and Papists saints; of some they made household gods, 'of some tutelar demigods, and of some pythons; some again 'of small size they carried in their hands; some they hugged 'in their bosoms, caressed and whispered petitions to. Thus 'they converted heavenly types into infernal, and the divine 'things of Heaven and the Church into idols.

'In this manner arose the idolatries which filled the whole 'earth, as well Asia with its adjacent islands, as Africa and 'Europe.*

'The vastation and consummation of the Ancient Churches 'are described throughout the Word both in the historic and 'prophetic parts; the consummation of the Church round about 'Jordan is described in the destruction of Sodom and Go-'morrah; that of the Church of Canaan in the slaughter of the 'Canaanites by the Israelites; and that of the Church of Egypt 'by the drowning of Pharaoh and his host in the Red Sea.'†

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* '*Coronis*,' No. 43, and '*Divina Providentia*,' No. 255. It is difficult to reconcile this statement with the fact that fetish worship prevails wherever man is a savage, and we can scarcely suppose that the aborigines of Australasia were idolaters by the perversion of the symbolism of the Ancient Church. I can find nothing in Swedenborg which gives any hint as to the existence or non-existence of any rudimentary notion of religion among the animal stock out of which both the Adamic and the Ancient Churches were constituted.

† '*Coronis*,' No. 41.

Some of the Heavens and Hells of the Ancient Church were visited by Swedenborg.

'The Hells for the most part consist of magicians, who 'have huts and homes of entertainment scattered up and down 'a desert. They wander about with staves of various forms 'in their hands, some of which are stained with necromantic 'juices; by them they exercise the arts they practised on earth 'by the abuse of correspondences, by phantasies, by persuasive 'assurances which produce miraculous faith and works, and 'also by exorcism, incantation, fascination and sorcery, and 'several other infernal contrivances, whereby they present 'illusory appearances as if they were real. Their hearts' 'greatest delight is to utter prophecies and prognostications, 'and to be resorted to as Familiar Spirits. These Satans have 'been the origin of various enthusiasms in the Christian 'World.'*

The Jewish Church.

We now come to the beginning of the Mosaic Scriptures and exchange allegory for history, but it is doubtful whether the surprise excited by Swedenborg's interpretation of the early chapters of Genesis will not be exceeded by his doctrine concerning the character and mission of the Jews 'chosen by 'Jehovah for a holy people unto Himself above all the nations 'on the face of the earth.' Swedenborg's testimony in many of its parts is not peculiar; similar opinions might easily be drawn from theologians and critics; but his theory in its entirety, in its comprehensive sweep and application will, I think, be confessed original.

Abraham he derives from a degenerate stock of the Ancient Church called Heber, existing in Syria, Mesopotamia, and among some nations of Canaan, who worshipped God Schaddai and practised animal sacrifice (a practice unknown

* '*Arcana Cœlestia*,' Nos. 6,692 and 9,193; '*Coronis*,' Nos. 41 to 45.

and undreamt of by the wiser Ancients) regarding burnt offerings as the most sacred and essential of rites. The immediate ancestors of Abraham had declined to idolatry as appears from the farewell speech of Joshua to Israel—'Thus 'saith Jehovah God of Israel, "Your fathers dwelt on the '"other side of the flood [Jordan] in old time, even Terah, '"the father of Abraham, and the father of Nachor: *and they* '"*served other gods.* . . . Now, therefore, fear Jehovah, and '"serve Him in sincerity and in truth; *and put away the gods* '"*which your fathers served on the other side of the flood*, and '"in Egypt; and serve ye Jehovah."'* Abraham was led from the idolatry of his father's house into Canaan and introduced to the worship of one God, not as Jehovah, but as Schaddai; for as related in Exodus—'God spake unto Moses, 'and said unto him, "I am Jehovah; and I appeared unto '"Abraham, unto Isaac, and unto Jacob as God Schaddai, '"but by my name Jehovah was I not known unto them."'†

In Abraham the Jewish Church began, but its superficial life was extinguished during the captivity in Egypt when the Israelites lost all knowledge of representative worship and shared in the idolatry of the Egyptians. Under Moses they were led out of the land of bondage, taught the name of Jehovah, and initiated into a complex legal and ceremonial life. The Bible narrative from Abraham, Swedenborg accepts literally, raising no questions as to its matter of fact accuracy while asserting that every sentence, yea every letter and iota, is alive with spiritual and divine meaning. Nevertheless where he feels a difficulty he is seldom at a loss for an explanation, and had he had a Bishop Colenso to answer, there is no telling what concessions he might have made; for instance, in the case of the ass expostulating with Balaam, he writes—

'It sounded in the ears of Balaam as if the ass spoke to

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* '*Joshua*,' xxiv., 2, 14, 15. † '*Exodus*,' vi. 2, 3.

'him, notwithstanding the ass did not speak, but the speech 'was heard as if proceeding from her. This I have ascer- 'tained by lively experience; it has been given me to hear as 'if it were horses speaking, when nevertheless the speech was 'not from them, but as if it were from them.' *

Again, Joshua's command, "Sun, stand thou still upon "Gibeon, and thou, Moon in the valley of Ajalon" he gets over thus—

'What is said in "*Joshua*," that the Sun stood still upon 'Gibeon and the Moon in the valley of Ajalon appears as if 'historical, but it is prophetic, being quoted from the "*Book* '"*of Jasher*," which was a prophetic book; for it is said, "Is '"not this written in the '*Book of Jasher?*'"

'The same may also appear from the circumstance, that 'this miracle, if it had been actually accomplished, would have 'inverted the whole order of Nature, which is not the case 'with the rest of the miracles recorded in the Word.' †

The miracles wrought by the Egyptian sorcerers in rivalry with Moses are admitted by Swedenborg to have been real prodigies effected by abuse of the ancient Science of Correspondences. Magical arts were carried to great perfection in Egypt, and the deepest magical Hells are formed of Egyptians. ‡

Jacob was the father of the Jews, and in Jacob's character Swedenborg finds the type of his posterity. In his vow at Bethel, 'If God will be with me, and will keep me in this

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* '*Numbers*' xxii. 33; '*Apocalypsis Explicata*,' No. 140.

† '*Joshua*,' x. 12, 14; '*Apocalypsis Revelata*,' No. 53, and '*Apocalypsis* '*Explicata*,' No. 401. Swedenborg here forgets the retreat of the shadow ten degrees backward on the dial of Ahaz. 2 '*Kings*,' xx. 8, 11; '*Isaiah*,' xxxviii. 7, 8.

‡ '*Arcana Cœlestia*,' No. 6,692.

'way that I go, and will give me bread to eat, and raiment to 'put on, so that I come again to my father's house in peace, '*then* shall Jehovah be my God, and of all that He shall give 'me I will surely give the tenth unto Him'—he discovers the mercenary piety of the whole Jewish race.* In the subsequent history of Israel he sees nothing, but selfish Jacob over and over again; and through the whole course of the '*Arcana Cœlestia*,' he pursues the Jews with one whip of epithets as the basest of mankind. I cannot trust myself to re-produce his opinions and shall therefore in a short series of extracts endeavour to give an abstract of the multitude of his testimonies concerning the ignorance and depravity of the chosen people.

Their Worship of Jehovah.

'The Israelites were kept some hundreds of years in Egypt 'where they were reduced to such ignorance, that they lost 'the knowledge of the very name of Jehovah.†

'When they did acknowledge Jehovah it was no otherwise 'than as another god by whom they might be distinguished 'from the Gentiles and become great and pre-eminent over 'surrounding nations.

'With the mouth the Jews confessed one God, but they 'did not so own Him in their hearts. More than the Gentiles, 'they believed in many gods, but considered Jehovah the 'greatest, because He could work greater miracles; wherefore 'as soon as miracles ceased, or became of little account through 'frequency and familiarity, they instantly resorted to idols. 'Headed by Aaron, and within a month of the wonders on 'Sinai, they were worshipping a golden calf.

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* '*Genesis*,' xxviii., 19 to 22; '*Arcana Cœlestia*,' Nos. 3,667, 3,732, and 10,559.

† '*Exodus*,' iii., 12 to 14; '*Arcana Cœlestia*,' No. 4,289. Which name, oddly enough, had never been revealed to them! See preceding page, 349.

'They worshipped Jehovah merely for the sake of miracles, 'and not because He was the only God; and he who worships 'God for the sake of miracles alone, worships a name, and not 'God, and falls away from worship as often as he does not 'enjoy what he desires.

'Thus even their worship of Jehovah was idolatrous; for 'the worship of a name only, admitting it to be the name of 'Jehovah, is nothing else but sheer idolatry. The case is the 'same with those who call themselves Christians, and say they 'worship Christ, but do not live according to His precepts.

'The reason why it is said of Moses, that "Jehovah spake '"unto him face to face, as a man speaketh unto his friend," 'is because He appeared to him in human form adapted to the 'condition of Moses, which was external. I have been in- 'formed by the Angels, that Moses saw Jehovah as an aged 'and bearded man sitting with him. Hence also the Jews 'had no other idea of Jehovah than as of a very old man with 'a beard as white as snow, who could do miracles above other 'gods; but not that He was most holy, for they had no notion 'of what holiness was.' *

Their Spiritual Ignorance.

'The Jews were in plenary ignorance of spiritual things. 'They were rooted in no truth of faith. Of the Lord and His 'Kingdom and of life after death they knew actually nothing.

'Whilst in external worship and in the strict observance 'of rituals, they were so ignorant of everything internal as to 'suppose, that there was no life beyond the body. The nature 'of the soul, of faith in the Lord, of things spiritual and celes- 'tial, and of the future life was utterly unknown to them.

'When man is of such a character as to recognize no life

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* '*Arcana Cœlestia*,' Nos. 4,208, 4,311, 7,401, 4,847, 4,692, 10,566 and 4,299.

'except the present, he must needs discredit the existence of 'internal, spiritual and celestial principles. Such are all those 'who like the Jews live immersed in the lusts of the flesh and 'the world, and especially in filthy avarice. They may fre- 'quent synagogues and churches, and observe established forms 'with extreme accuracy, but inasmuch as they have no belief 'in a life after death, their worship can be nothing but external 'like a shell without a kernel, or a tree without fruit, or even 'leaves.

'Whatever may be the acuteness, or the scientific reputation 'of the Jew, he can have no concern about internal things, 'because his quality is such, that he believes nothing exists 'but what he sees with his eyes and feels with his touch; 'consequently there is to him neither Heaven nor Hell. If 'he were told, that immediately after death he will enter into 'another life in which he will see, hear, speak and touch, with 'a perfection impossible in the body, he would reject the 'information as a paradox or phantasy.'*

Their Avarice.

'The Jews are the most avaricious of nations, and avarice 'like theirs, which prizes gold and silver, not for the sake of 'use but for the mere lust of possession, is an affection the 'most earthly, and draws the mind altogether into the body 'and immerses it therein, and closes the interior faculties to 'such a degree, that it is impossible for anything of the faith 'or love of Heaven to enter. Hence it is evident how much 'they are mistaken, who think the Church will again pass to 'Israel. It would be an easier matter to convert stones than 'Jews to faith in the Lord.

'In Jewish avarice is not only love of the world, but also 'self-love, and indeed the most filthy self-love; for with the

* '*Arcana Cœlestia*,' Nos. 3,373, 10,500, 1,200, and 4,464.

'sordidly avaricious, money is not loved for ostentation nor for 'luxury. It is a love altogether earthly, having nothing for 'its end but money, wherein it feels itself to be above all others, '*not in act but in ability*. Such avarice is the lowest and vilest 'form of self-love, and contrary to all goodness whatsoever. 'Hence they are in such thick darkness that they cannot by 'any means see what is good and true or comprehend how life 'is possible after the death of the body, and in heart deride 'those who look for immortality. The Jews have been in 'this case from the beginning, and therefore no spiritual truth 'was revealed to them, as is evident from the Old Testament.'*

Their Pride and Cruelty.

'The Israelites whilst outwardly holy were inwardly filthy 'and defiled, full of self-love and love of the world, thus of 'contempt, hatred, malice, envy, avarice, rapine and the like.

'The Hells are nothing but self-love and love of the world, 'and these have been the loves of the Jews from the earliest 'times; and, as a consequence, they regarded all other nations 'as vile and as of no account whatever beside themselves. 'Hence the Lord said to them, "Ye are of your father the '"Devil, and the lusts of your father ye will do."

'This contempt for others exists in the Jews at this day, 'but as they lead a precarious life in the lands of strangers 'they hide it deep within themselves.

'What was the nature of the lusts and phantasies of the 'Jews no one can know, who has not had some conversation 'with them in the other life; and this was granted me in 'order that I might learn. In the Spiritual World I have 'occasionally discoursed with them. They love themselves 'and worldly wealth more than any people; and moreover 'supremely dread the loss of self-honour and of gain. Ac-

* '*Arcana Cœlestia*,' Nos. 4,293, 4,459, 8,301, and 4,750-51.

'cordingly, at this day as of old, they despise others in com-
'parison with themselves, and by the most intense assiduity
'acquire money; besides, they are timid.

'The Israelites more than any people were of such a
'nature, that as soon as they observed anything unfriendly,
'even amongst those to whom they were allied, they believed
'it lawful to treat them cruelly, and not only to kill them,
'but to expose their bodies to birds and beasts. . . . There-
'fore they could not believe otherwise, than that Jehovah
'entertained hatred, and was angry, wrathful and furious.
'This is the reason why in the Word, Jehovah is so de-
'scribed; for according to man's quality, so the Lord appears
'to him.

'The Jews were so cruel and such beasts, that they per-
'ceived delight after slaying their enemies in battle to leave
'them unburied to be devoured by birds and beasts.

'I once saw a large mortar, and standing by it a man
'with an iron pestle, who from phantasy seemed to himself to
'be pounding men in it, and torturing them in a dreadful
'manner. This he did with great delight: the delight was
'communicated to me, that I might know its quality and
'quantity; it was an infernal delight. The Angels told me,
'that such was the ruling delight of the posterity of Jacob,
'and that they perceived nothing more delightful than to treat
'the nations with cruelty, to expose them when slain to be
'devoured by wild beasts and birds, to cut them alive with
'saws and axes, to send them through the brick-kiln,* and to
'dash their children to the ground.'†

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* 'And David gathered all the people together, and went to Rabbah, and
'fought against it, and took it. And he brought forth the people that were
'therein, and put them under saws, and under harrows of iron, and under
'axes of iron, and made them pass through the brick-kiln: and thus he did
'unto all the cities of the children of Ammon. So David and all the people
'returned unto Jerusalem."—2 '*Samuel*,' xii. 29—31.

† '*Arcana Cœlestia*,' Nos. 10,429, 4,293, 3,605, 908 and 5,057.

In what sense the Jews were chosen.

The astonished reader will be ready to inquire, On what principle does Swedenborg account for the choice by Jehovah of 'this worst of nations' for His Church?

In the first place he denies, that they were chosen—

'They were not elected, but only accepted to represent 'Heaven and the Church.

'The posterity of Jacob were urgent to represent the 'Church, and, because of their urgency, were received, but 'not chosen.

'Who at this day does not believe that the Church existed 'in the Jewish nation, yea, that the Jews were chosen and 'loved above all peoples? and this chiefly because so many 'miracles were wrought among them, because so many pro-'phets were sent to them, and because they had the Word. 'Yet the Israelites had in them nothing of the Church, for 'there was among them no charity, nor indeed did they know 'what true charity was. They were also void of faith in the 'Lord; they knew that He was to come, but they supposed 'that He would raise them above all the universe; and because 'this was not done, they altogether rejected Him, being un-'willing to know anything of His Heavenly Kingdom.

'He who is ignorant, that interior things constitute the 'Church, and not exterior things without interior, cannot 'know otherwise than that the Jews were chosen and also 'loved by Jehovah more than all other nations, *but the case 'was altogether otherwise;* they were received because they 'pressed to be received.

'Every one who thinks somewhat more deeply than com-'mon may know, that by the seed of Abraham, Isaac and 'Jacob, which the Word so frequently testifies should be 'blessed above all nations and peoples, is not meant 'for compared with other races, they were least 'with the love of God and the neighbour.

'They who know nothing concerning the internal sense of 'the Word cannot believe otherwise than that the Jews were 'elected in preference to other nations, even as the Jews 'themselves believed; also, from many promises in the Word, 'that they will be again elected and restored to Canaan. But 'the Word has a spiritual sense, and in that sense by Israel is 'not meant Israel, nor by Jacob Jacob, nor by Judah Judah, 'but by those persons are understood the principles, which they 'represent. The Jews themselves were the wickedest and 'vilest of nations and will never be restored to Canaan.'*

The Jews as Representatives.

The Ancient Church had passed away into idolatry, and as the material for a Real Church had perished from the world, a Representative Church was raised up as a substitute. For this office the Jews had unique qualifications.

'By reason of their very lusts the Jews were capable above 'all other nations of being held in holy externals whilst utterly 'destitute of holy internals. This appears from what is told 'of them in the Word. After punishment they could exhibit 'a degree of outward humiliation impossible to any other 'people; for they could lie prostrate on the ground for whole 'days, roll in the dust, mourn for days together, going in 'sackcloth and tattered garments with ashes sprinkled on their 'heads, fasting without intermission, and bursting into bitter 'weeping. This all the while was merely the effect of bodily 'and earthly love, and the fear of losing pre-eminence and 'wealth. Nothing internal affected them, for they knew not, 'neither were they willing to know any thing internal, such 'as, that there is a life after death and eternal salvation.

'More than any people in the universal orb of earths the 'Jews could fast, lie on the earth, roll in ashes, and mourn for

* 3,373, 4,290-93, 4,899, 7,051, 7,439, and 10,396.

'days together, nor desist until they got what they wanted; 'but this obstinacy was only for the sake of themselves and 'arose from the most ardent self-love and love of the world, 'and not at all for the sake of God. . . . Hence in the other 'life the Jewish nation is in Hell, except a few who have 'been principled in good, and except their infants.

'It was the peculiar genius of the Jews to worship external 'things as holy and divine without any sense of internal holi- 'ness and divinity; thus to adore their fathers Abraham, Isaac 'and Jacob, and Moses and David as deities, and to account 'as holy and divine every stone and piece of wood included 'in their ritual, as the ark and the tables therein, the lamp, 'the altar, the garments of Aaron, the Urim and Thummim, 'and afterwards the temple. Inasmuch therefore as more than 'others they could place Divine Worship in things outside 'themselves, and thereby act the Representative of a Church, 'they were accepted for that purpose.'*

Representation independent of Character.

Swedenborg is very careful in cautioning us against the opinion, that the Jewish nation was anything but a Representative Church. The Real Church exists alone in those who love God and their neighbour, and of such love the Jews were destitute—

'Such has perpetually been the quality of that nation. 'Let not any one then suppose, that there was any Church 'amongst them, but only the Representative of a Church; 'still less that they were chosen in preference to others for 'their goodness.'†

We are therefore in some sense to look at the Jews in the Bible as we do at actors and actresses in a theatre playing as

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* '*Arcana Cœlestia*,' Nos. 4,293, 10,430 and 8,588.

† '*Arcana Cœlestia*,' Nos. 4,316 and 7,439.

kings and queens and great people. In themselves, the Jews were a low rabble, but their baseness was no disqualification for their representation of great parts.

'In representations the character of the representative was 'of no account, but only the principle represented; wherefore 'things divine, celestial and spiritual were expressed not only 'by persons, but by articles inanimate, as by Aaron's gar-'ments, by the ark and altar, by oxen and sheep sacrificed, 'by bread and oil and frankincense.

'Hence Kings, good and bad alike, represented the Lord's 'wisdom, and Priests, good and bad alike, His love, so long 'as they conformed to the laws set down for their several 'parts. The High Priest might be the most impure of man-'kind and at heart an idolator, but if he washed himself with 'water, ministered in pontifical vestments, stood before the 'lighted candles and executed his prescribed routine, so far 'as the efficacy of the Representative Church was concerned, 'his private character was a matter of no consequence.'*

So much for the actors; now a few words about their stage—

The Land of Canaan.

'The Church of the Lord had existed in Canaan from the 'most ancient times; there was the garden of Eden, and there 'subsisted remains of the Most Ancient Church, especially 'among those who were called Hittites and Hivites. Hence 'it came to pass, that all its places, its mountains, rivers, valleys 'and borders were representative of divine, celestial and 'spiritual things. For this reason Abraham was commanded 'to settle in Canaan, and its inheritance was promised to his 'posterity, that out of them a Representative Church might 'be formed, and that the names consecrated by the Most

* '*Arcana Celestia*,' Nos. 665, 1,361, 3,670 and 4281.

'Ancient and Ancient Churches might be preserved in the 'Word.'*

Not until the Jews occupied Canaan did the Representative Church begin—

'Jacob's sons did not constitute any Church, nor did their 'posterity until they had gone out of Egypt, nor actually 'before they came into Canaan.'†

The invasion of Canaan and the extirpation of the Canaanites by the Israelites is to be read as symbolic of the victory of Jesus Christ over the powers of Hell and of His subjugation in every regenerate heart of selfishness to righteousness.

'The reason why the Israelites destroyed the Canaanites 'was because the Canaanites represented things infernal and 'diabolical and the Israelites things celestial and spiritual.'‡

The atrocities practised on the Canaanites are explained by Swedenborg as permitted to the Jews because they were so gross and hardened, that slaughter and cruelty could not hurt or deprave them further.

'The Jews were permitted to destroy the Canaanites 'because they were not a Church but only the Representative 'of a Church, thus neither was the Lord present with them 'except only representatively; for they were in externals without internals, that is, in worship representative of goodness

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* '*Arcana Cœlestia*,' Nos. 3,686, 4,447 and 7,439.

† '*Arcana Cœlestia*,' No. 4,439.

‡ '*Arcana Cœlestia*,' Nos. 6,306 and 9,320.

In dealing with this analogy we must not conclude that Hell is destroyed or Selfishness extirpated; the Lord when in the flesh subjugated the Hells; and in our private regeneration selfishness is not abolished, but subordinated to the service of goodness. Hence Swedenborg translates *destruction* in the literal sense to *removal* in the spiritual. 'The reason why to *destroy* denotes 'to remove is, because they who are in good and truth, in no case destroy 'those who are in evil and falsehood, inasmuch as they act from good and not 'from evil, and good is from the Lord, who never destroys any one.'—'*Arcana Cœlestia*,' No. 9,320.

'and truth, but not in goodness and truth. To persons of 'such a character it is permitted to destroy, to kill, to give to 'slaughter and to the curse; but it is not permitted to those 'who are in externals and in the same time in internals, 'inasmuch as these must act from good, and good is from the 'Lord. That Israel was of such a character Moses declares 'openly—"Speak not then in thine heart, after that Jehovah '"thy God hath cast the nations out before thee, saying, For '"my righteousness Jehovah hath brought me in to possess '"this land. Not for thy righteousness, nor for the upright-'"ness of thine heart, dost thou go to possess this land. . . . '"for thou art a stiff-necked people."* . . . In a word the 'Israelites were the very worst of nations.'†

It will be said, that Jehovah sanctioned or directed the extermination of the nations of Canaan by the mouth of Moses, who said to Israel 'When Jehovah thy God shall deliver them 'before thee, thou shalt smite them and utterly destroy them; 'thou shall make no covenant with them, nor shew mercy 'unto them.'‡ Such objections our Author makes short work of by means of his doctrine of appearances. Commenting on the story told in Genesis of Jacob 'wrestling with a man until 'break of day,' and calling the place of struggle Peniel, 'for,' 'concluded Jacob, 'I have seen God face to face, and my life 'is preserved,'§ he observes—

'Evil Spirits, and not good, wrestled with Jacob, for by 'wrestling is signified temptation, and temptation is never 'wrought by good Spirits, but by evil. Good Spirits and 'Angels never excite evils and falses, but defend Man against 'them, and bend them to good; for good Spirits are led by 'the Lord, and nothing ever proceeds from the Lord but holy 'good and holy truth. . . . . The reason why the wrestler 'called himself God, was because Jacob believed it, like his

* '*Deuteronomy*,' ix. 4 to 6.

† '*Arcana Cœlestia*,' No. 9,320.

‡ '*Deuteronomy*,' vii. 2.

§ '*Genesis*,' xxxii. 24 to 30.

'posterity, who fancied that Jehovah was in their external 'sanctity, when yet He was only representatively present. 'They believed also, that Jehovah led into temptations, that 'all evil was from Him, and that He was in anger and fury 'when they were punished; *wherefore according to their belief* '*it is so expressed in the Word*, when yet Jehovah never leads 'into temptations, neither is any evil in any case from Him, 'neither is He ever in anger, still less in fury.'*

With this principle in hand, that the letter of the Scriptures is not the absolute truth, but merely a statement of the appearance of the truth to the Jews, Swedenborg evades the whole series of charges brought against the Divine justice and goodness on the supposition, that Jehovah was in reality what Jewish history represents Him to be. As Sir John Herschel says in regard to Astronomy—

'Almost all its conclusions stand in open and striking 'contradiction to those of superficial and vulgar observation, 'and with what appears to every one, till he has understood 'and weighed the proofs to the contrary, the most positive 'evidence of his senses—'

So Swedenborg would have us believe, that the spirit of the Word is as frequently a complete inversion of the letter as are many of the sure conclusions of Astronomy inversions 'of superficial and vulgar observation,' and 'the most positive 'evidence of the senses.'

On the stage of Canaan, then, the Israelites played a Church.

Themselves, their Land, their Law, their Worship were all Symbolic.

Jesus in His walk with the disciples to Emmaus, 'begin-'ning at Moses and all the Prophets expounded to them in all

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* '*Arcana Cœlestia*,' No. 4,307.

'the Scriptures the things concerning Himself,' and theologians from the earliest times have delighted in discovering or inventing analogies between Jewish History and Christian Life; but I question whether it ever entered into any mind to conceive the infinite correspondence between the two which Swedenborg asserts.

'All things comprised in the Jewish nation, collectively 'and individually, represented the Lord and the celestial and 'spiritual things of His Kingdom. Hence Canaan was called 'the Holy Land, although nothing could be less holy, being 'inhabited by profane and idolatrous people.'*

Nor were the scenery of Canaan and the deeds of the Jews alone symbolic of the Lord and His Kingdom, but transformed to writing the record constitutes the Word in which—

'There is not even an iota, or apex, or little twirl of the 'letters, which does not contain a Divine principle. . . . It 'has been shewn me from Heaven, that in the Word, not 'only every expression, but also every syllable, and, what is 'incredible, every little twirl of a syllable in the Hebrew 'involves what is holy. That this is the case I can positively 'assert, but I know, that it transcends belief.'†

It is Swedenborg's business in the '*Arcana Cœlestia*' to discover this Divine principle in Genesis and Exodus, and to this end he devotes, as we have observed, eight quartos. Within the letter of these books he discerns in general two senses, an inner or Spiritual Sense, and an inmost or Celestial Sense, and professes to draw therefrom a whole cycle of information relating to Jesus Christ, His incarnation, His temptations, and His glorification; also concerning Man, his will and understanding, his regeneration or damnation, and about Angels and their Heavens, and Devils and their Hells.

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* '*Arcana Cœlestia*,' Nos. 1,097 and 1,437.

† '*Arcana Cœlestia*,' No. 9,349.

'This internal sense of the Word has heretofore been known 'to no man; nor could it be known, because the world even the 'learned part of it, has imagined, that the historical relations of 'the Word are merely histories, and infold nothing deeper.

'It has indeed been maintained, that every iota is divinely 'inspired, but no more was thereby meant, than that certain 'historical facts were made known by revelation, and that 'from them certain tenets may be deduced useful to faith, and 'profitable to the teacher and the taught; also, that the narra-'tives being divinely inspired have a divine influence on men's 'minds, and are operative of good above all other histories.

'Mere histories, however, considered in themselves, have 'little effect in human amendment; nor are they of any use 'in the future life, where they sink into oblivion. Of what 'use in eternity will it be to know, that Hagar was a servant-'maid, and that she was given to Abraham by Sarah? or to 'know the history of Ishmael, or even that of Abraham?

'Nothing is required to qualify Souls for Heaven, but 'what relates to the Lord and is from the Lord. For the 'communication of these means to Heaven the Word was 'given, and these means the Scriptures interiorly contain.

'Apart from the Internal Sense there is no more Divinity 'in the Scriptures than in any other history. The Internal 'Sense alone makes the narrative Divine.'*

It would be difficult without actual inspection to obtain any idea of the wealth of meaning, which Swedenborg alleges he reads off from the symbolic letter of Jewish history.

'The rituals of the Jewish Church embrace the arcana of 'the Christian Church. They to whom the meaning of these 'rituals is opened may in this life discern the arcana of the 'Lord's Church, and when they pass into another life, the 'arcana of His Kingdom in the Heavens.

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* '*Arcana Cœlestia*,' Nos. 1,540 and 1886.

'Infinite and ineffable things exist within the letter of 'every part of the Word, although to those whose ideas are 'sealed it appears a simple history.'*

Granting these premises it is in nowise surprising, that he should fill eight quarto volumes with the exposition of Genesis and Exodus. Save in the limit of human endurance there is no cause why he should not have gone on to eighty or eight hundred.

In the Jewish Economy down to the most trivial particulars he saw God and Heaven manifested, and it stands to reason, that eternity alone is adequate to their discussion. To Mr. Emerson's inquiry, 'What have I to do with jasper and sar-'donyx, beryl and chalcedony, what with arks and passovers, 'ephahs, heave offerings and unleavened bread; what with 'chariots of fire and ephods; what with lepers and omerods; 'what with dragons crowned and horned, behemoth and 'unicorn?' Swedenborg would answer, 'Everything: these, 'which you think obsolete, old-world rubbish, are types of 'eternal realities, are springs of perennial life: if only you 'approach them in the light of the science of Correspondences, 'which Science I have been commissioned by the Lord to 'revive, they will be found oracles of wisdom, to which the 'haughtiest in your enlightened age will do well if he 'reverently attend.'

There is not a syllable in the Scriptures, which Swedenborg does not maintain to be pregnant with life and meaning; genealogies and lists of names and numbers not excepted.

'The names and numbers of the Word are arranged in 'series of exquisite connection, and involve heavenly arcana.'†

The Jews ignorant of their own Symbolism.

The Jews were quite unconscious of the drift of the drama

* '*Arcana Cœlestia*,' Nos. 3,478, 4,772, 6,617, 6620, and 8,920.

† '*Arcana Cœlestia*,' Nos. 482, 1,224, 1,888, and 2,395.

in which they were engaged; they had no idea whatever of the mysteries which lay within their law and history.

'The Israelites more than any people adored external 'things, and made all holiness, yea, everything Divine to 'consist therein.

'They had no other opinion concerning their rituals, than 'that Divine worship consisted in their performance, and were 'utterly regardless of what they represented and signified. 'They did not know, nor were they willing to know the 'inner meaning of their ceremonies; nor that there was a life 'after death, or any Heaven; but they were a people altogether 'sensual and corporeal.

'Worship with them was therefore merely idolatrous; for 'every rite which is unconnected with an inward spiritual 'principle of charity is nothing but a superstition and idolatry. 'Hence the Jews were prone to worship any gods whatever, 'provided only, they were persuaded, that such gods would 'cause them to prosper.'*

Why they were thus ignorant.

'They had no desire to know spiritual things, for they 'were immersed in the lusts of self-love.

'They were in heart idolators, and absolutely united as to 'love with Devils in Hell.

'Had spiritual truths therefore been made known to them, 'they would have utterly denied and contemned them, and 'would thereby have profaned interior goods and truths, as 'they profaned exterior by becoming open idolators. This is 'the reason why interior truths are so rarely extant in the letter of the Old Testament.'†

Profanation, or the reception of goodness and truth, and

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* '*Arcana Cœlestia*,' Nos. 3,479, 4,208, 4,281, 4,444, 8,588, and 8,788.

† '*Arcana Cœlestia*,' Nos. 3,373, 3,479, 4,847, and 10,490.

subsequent relapse into evil and falsehood, is described by Swedenborg as the most terrible of calamities; the lot of profaners in the other life being that of the worst of Devils. Hence it is the constant effort of the Divine Providence to prevent Man from ascending heights from which it is foreseen he will drop into irretrievable perdition. It is better to remain bad than to become good and fall back into wickedness; to remain in gloom than to enter into light and return to darkness. For this cause the Jews were kept in ignorance, 'for 'they were capable of profaning truth more than any people.

'Had they known the inner truths of the Word and the 'meaning of their rituals and at the same time had lived in 'their natural temper, in self-love and love of the world, in 'hatred and revenge among themselves, and in cruelty and 'contempt towards the Gentiles, they would have committed 'profanation and gone to the deepest damnation. Wherefore 'spiritual truth was withheld from them as far as possible, in-'somuch, that they did not even know, that they were to live 'after death.

'As the character of the Jews remains unchanged they 'are still withheld from faith, though they live in the midst of 'Christendom.

'That the Jewish nation could not receive interior truths, 'howsoever they might have been revealed to them, is manifest 'from the Jews of the present day; for they are acquainted 'with interior things, inasmuch as they dwell among Christians, 'but still they reject and scoff at them. Several of them 'likewise, who have become Christians, do the same at heart.'*

The Use of the Jewish Church.

Probably and very pertinently the reader will inquire,

* '*Arcana Cœlestia*,' Nos. 302, 4,750-51, 4,847, and 6,963.

'What was the good of this sham Church instituted by Moses?' The answer supplied by Swedenborg is peculiar, and it may not be easy to understand; but I shall try to set it forth plainly; and the answer, if comprehended, will furnish a key to a large area of Swedenborgian doctrine.

We die, we shed our grosser bodies, and find ourselves in the Spiritual World, but our connection with Earth is not thereby dissolved.

'The Spiritual and Natural Worlds are so connected with 'each other, that they are incapable of separation, particularly 'with respect to Men's interiors, which are called Souls and 'Minds: these, if good are united with the Souls and Minds 'of Angels, but if evil with the Souls and Minds of Devils. 'Such is the nature of this union, that if Angels and Spirits 'were to be removed from a Man he would instantly fall down 'dead like a stock or a stone; and on the other hand, Angels, 'and Spirits could not subsist if they were deprived of their 'support and resting place in Mankind.'*

Death gives us the freedom of the Inner World, but the floor of our existence remains on Earth. We are to consider the Good of Earth as the basis of Heaven, and the Evil of Earth as the basis of Hell. The communion of Saints—the communion of Devils—is to Swedenborg no empty phrase, but the expression of a momentous reality.

'Heaven and the Church constitute together one body, 'whose soul and life is the Lord Jehovah, who is our Lord, 'the Saviour.'†

Heaven being thus rooted in the Church, serious consequences naturally arise when the Church becomes diminished or degenerated.

'When the Church on Earth is desolated by falses and 'consummated by evils the Angels bitterly lament. At such

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* '*Vera Christiana Religio*,' No. 118. † '*Coronis*,' No. 15.

'times they compare their state of life to sleepiness, for then 'Heaven is to them like a seat withdrawn, or like a body 'deprived of its feet; but when the Church is restored by the 'Lord, they compare their state of life to wakefulness.'*

Such became the plight of the Angels as the Ancient Church declined into idolatry and magic; and to prevent Heaven from lapsing into chaos, through the loss of a foundation, the Jewish Church was instituted. Here comes a difficult point, which it may be hard to render clear. The infernal interiors of the Jews could not of course furnish a ground for angelic habitation, but their rituals were in this manner rendered efficacious for the purpose.

'The Israelites were capable of being kept in a holy ex-'ternal principle, and thus of possessing holy rituals, whereby 'were represented the things of the Lord's Kingdom; they 'had also a holy veneration for Abraham, Isaac and Jacob, 'for Moses and Aaron, and for David, by whom the Lord 'was represented, and especially for the Word, in which all 'and singular were representative and significative of things 'Divine.'†

To this assertion let us add the consideration, that among the Angels there are countless grades of intelligence—

'There are Angelic Spirits, who are simple and who do 'not perplex themselves with profound ideas, taking no con-'cern with the internal states of Men, but merely with their 'external. If Men appear holy they are satisfied.'‡

These simple Angels perceived the heavenly meaning of the Mosaic ritual and the awe with which it was performed by the Jews, and in their sanctimony they rested. The upper Angels incapable of association with a race so vile as Israel

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* '*Coronis*,' No. 18.

† '*Arcana Cœlestia*,' No. 3,479.

‡ '*Arcana Cœlestia*,' No. 8,588.

were nevertheless able to unite themselves to their simple brethren.

In this way then the Jewish Church was made serviceable as the means of conjunction between Heaven and Earth, all other means having failed.

Two other uses the Jews fulfilled, so closely connected, that they might almost be called one. First; their character was such, that their history could become a revelation of God depicted in the boldest letters of flesh and blood: but of this more hereafter in another chapter. Second; their sensual stock provided the unique instrument for—

The Divine Incarnation.

When in the course of time the foundation of the Heavens in Jewish sanctimony gave way, to save Humanity from destruction, Jehovah made His appearance in Jesus Christ. In the body derived from the Virgin He did not, as the Roman Catholics say, assume immaculate innocence; but on the contrary He took from Mary a body in which were concentrated by hereditary transmission the lust, the pride, the avarice, the hatred of Judaism as developed in consummate fullness and vigour in the royal line of David.

In that body, whose every faculty was an avenue to the Hells, He met as on a battle field, the Powers of Evil and Darkness, and subdued them.*

* 'I stand here, a witness for the Lord Jesus to tell men what he did for 'them; and what He did was this.—He took your flesh and made it holy; 'and therefore He will make every one holy, who believes in Him. He 'came into your battle and trampled under foot Satan, the world, the flesh, 'yea, all enemies of living men; and He saith to every one, "Be ye holy, '"for I am holy." Do you say *that* Man was unacquainted with the warrings 'of the flesh? I dare ye to say, that the Lord our Saviour had an easier 'passage through life than you had. I dare ye to say, that His work was a 'holiday work. Can ye follow in His footsteps, if He did not do the work?' Edward Irving. Quoted by Mrs. Oliphant in her '*Life of Irving*,' Vol. II. page 345.

As He conquered, He transformed the infirm organization received from Mary into a Divine organization. Incarnate in Judaism He fulfilled its higher and inner Law under the worst possible conditions. He conformed perfectly the fallen human inheritance from the Virgin to the Divine Will—of which Will the Jewish Law was a coarse emblem.

As the body from Mary was a summary of Judaism, we therefore, by analogy, discern in the words and deeds of Hebrew Patriarchs, Prophets and Kings the life and experience of Jesus Christ.

Made one with God, the body of Christ became an immovable and everlasting foundation for the Heavens and a perpetual origin for the Church.

Swedenborg, very carefully, in many repetitions sets forth, that our Saviour's resurrection was altogether diverse from man's. Our bodies we shall lay in the grave and we ourselves pass as Spirits into Heaven or Hell; but He rose from the tomb with a body perfect to ultimates.

'That the Lord was conceived of Jehovah the Father, and 'was thus God from conception, is a known thing in the 'Church; and also, that He rose again with His whole body, 'for He left nothing in the sepulchre; of which He also con-'firmed His disciples, saying, "Behold my hands and my feet, '"that it is I myself: handle me and see; for a Spirit hath '"not flesh and bones, as ye see me have:" and although He 'was a man as to flesh and bones, yet He entered in through 'the doors, that were shut, and after that He manifested 'Himself, He became invisible.* The case is otherwise with 'every man; for man rises at death only as to his spirit, and 'not as to his body.

'The Lord before His advent into the world was indeed

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* *Luke*, xxiv. 39; John, xx. 19.

'present with the members of the Church, but then His 'presence was mediate through the Angels, who represented 'Him; whereas since His advent He is present immediately 'with the Church and Mankind.'*

Along with these assertions we must read the following—

'When Man is regenerated he is made new and altogether 'another person; wherefore he is said to be born again and 'created anew. From this image it may in some measure be 'conceived what the glorification of the Lord was.

'Yet He was not regenerated as Man is, but was made 'Divine, and this from the veriest Divine Love, for He was 'made Divine Love itself.

'The Lord in the course of the most grievous temptation 'combats,† reduced all things in Himself so completely to 'Divine Order, that nothing whatever remained of the hu-'manity He had from the mother; so that He was not made 'new, as another man, but altogether Divine.

'He utterly put off what was maternal and material so 'that He was no longer the Son of Mary, but God Himself 'manifest as Man.'‡

The function of the Jewish Church being thus superseded by Jesus Christ, its members were scattered over the earth, and—

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* '*Arcana Cœlestia*,' Nos. 1,729, 5,078, 9,315, 10,044, 10,125, 10,252, 10,738, and 10,825, and '*Vera Christiana Religio*,' No. 109.

† 'I believe that my Lord did come down and toil, and sweat, and travail, 'in exceeding great sorrow, in this mass of temptation, with which I and 'every sinful man am oppressed; did bring His Divine presence into death-'possessed humanity. . . did suffer its sorrows and pains, and swimming 'anguish, its darkness, wasteness, disconsolateness, and hiddenness from the 'countenance of God; and by His faith and patience did win for Himself the 'name of the Man of Sorrows and the Author and Finisher of our faith.' Edward Irving. Mrs. Oliphant's '*Life of Irving*,' Vol. II., page 109.

‡ '*Arcana Cœlestia*,' Nos. 2,159, 2,816, 3,212, 3,318, 4,727, and 6,135.

The Christian Church

Was established, first among a few Jews and then, as is always the case with a New Church, among Gentiles.

Into the history of the Christian Church, Swedenborg enters very generally. He plainly regards it as a mere scaffolding and preparation for a nobler and an eternal structure. That it should fall away and come to an end he seems to consider a matter of course, asserting, that all Churches begin in love and in the lapse of time sink into mere intellectual faith, and finish up in hatred and false doctrine.

'It is agreeable to Divine Order, that there should have 'been Four Churches on this earth since the creation of the 'world. Every day begins with morning, advances to noon, 'and closes in night, and after that begins afresh; every year 'too commences from the spring, advances through summer 'to autumn, and then closes in winter, and after that enters 'on a new beginning. It is to produce these effects, that the 'sun rises in the east, proceeds through the south to the west, 'and sets in the north, after which he rises again. Similar to 'this is the case with the Churches; the first of them, which 'was the Most Ancient, was as the morning, the spring, and 'the east; the second, or the Ancient, was as the noon, the 'summer, and the south; the third,' [the Jewish] 'was as the 'evening, the autumn, and the west; and the fourth,' [the Christian] 'was as the night, the winter, and the north. 'From these progressions according to Order, the wise An-'cients drew their conclusions of the Four Ages of the World, 'the first of which they called Golden, the second Silver, the 'third Copper, and the fourth Iron, by which Metals also the 'Churches themselves were represented in the image seen by 'Nebuchadnezzar.'*

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* '*Vera Christiana Religio*,' No. 762; '*Coronis*,' Nos. 2 to 17; '*Arcana Cœlestia*,' Nos. 1,834, 2,231, and 4,683.

This correspondence, often repeated by our Author, limps sadly. After what we have read of the Jewish Church, analogy is driven into strange contradiction when that Church is likened to evening, autumn, and copper, and the Church of the Apostles to night, winter, and iron!*

What is true of the Four Churches as a whole is true of each Church; each has had its spring, summer, autumn, and winter, its morning, noon, evening, and night. Varying the comparison to human life, he writes—

'It is with the Church in general as with Man in particular. 'His first state is a state of innocence, of love to his parents, 'his nurse and infant companions; his second state is a state 'of light, for when the infant becomes a boy, he acquires and 'believes truth; his third state is when he begins to love the 'world and himself, and just as these loves increase faith 'decreases, and with faith, love to God and the neighbour; his 'fourth and last state is when he has no concern about truths, 'and especially when he denies them.

'Such states are also the states of every Church from its 'beginning to its end.'†

Following out this idea he tells us——

'All the members of the primitive Christian Church lived 'as brethren in mutual love: but in process of time, charity 'diminished and at length vanished away; and as charity 'vanished, evils succeeded, and with evils, falses, whence arose 'schisms and heresies. These would never have existed if 'charity had continued to live and rule; for, in such case, they 'would not have called schism by the name of schism, nor

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* In another place we find him saying, 'The Christian Church compared 'to the Most Ancient was as the light of the moon and stars by night to the 'light of the sun by day;' and again, 'The internals of the Christian and 'Ancient Churches were precisely similar; they did not differ in the least 'except in externals.'—'*Arcana Cœlestia*,' Nos. 4,489 and 1,083.

† '*Arcana Cœlestia*,' No. 10,134.

'heresy by the name of heresy, but doctrines agreeable to 'each disciple's way of thinking. These they would have left 'to every one's conscience, neither judging nor condemning 'any one for his opinions, *provided* he did not deny funda- 'mental principles, such as the Lord, Eternal Life, and the 'Word, and maintained nothing contrary to Divine Order, 'that is to the Ten Commandments.'*

In the same strain he writes—

'The several Churches of the Christian world are dis- 'tinguished by their doctrines and hence have taken the names 'of Roman Catholics, Lutherans, Calvinists and many others. 'These distinctions never would have been made, if love to 'the Lord and the neighbour had remained the chief article 'of faith.'†

Of the Christian Church in the long centuries between its rise and his own time, Swedenborg has nothing to say. In fact, he shews no sign that his reading ever extended into ecclesiastical history and biography. Of one thing he was certain—the Christian Church had come to its end.

'The Church at this day is founded on opinion and not on 'conduct. He who believes otherwise than the Church teaches, 'is cast out of its communion and his character defamed; 'but he who thieves (if he does not do so flagrantly) lies, 'betrays and commits adultery, is yet called a Christian, if 'only he frequents a place of worship and talks piously.

'Christians attend church and are in some degree of 'holiness whilst there; they receive the Holy Supper, they 'sometimes indulge in sanctimonious conversation, and they 'live in external friendship. To the outer eye they display 'nothing but what is pleasant, but inwardly they are altogether

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* '*Arcana Cœlestia*,' No. 1,834. Persecution never required any other warrant than the reservation beginning with *provided*.

† '*Arcana Cœlestia*,' No. 1,799.

'different. In the other life it becomes manifest, that they 'hated each other, that they hated the truths of faith, and 'especially, that they hated the Lord; for when the Lord is 'merely named before them, their spite, aversion and contempt 'for Him break forth; and this in the case of those, who in 'the world were accustomed to speak reverently of Him, and 'who had preached His Gospel. . . . Such are Christians at 'this day as to their interiors, except a few who are not 'known.'*

Of the Philosophy of the time, he says—

'The members of the Christian Church at this day believe 'nothing, but what is comprehended by their Senses; and not 'only do they reason from the Senses, but also extend such 'reasoning to Divine Arcana by a philosophy unknown to the 'Ancients. The consequence is, that intellectual light is 'utterly darkened, and the darkness has become so thick as 'hardly to admit of being dispersed.'†

What then was the use of Swedenborg venturing abroad in such a night? may be asked. He answers—giving the same reason for the new advent of Christ by him as for His first advent in the blackness of Judaism—

'At this day there is scarcely any Faith, *because* there is 'not any Charity. It is the Consummation of the Age. For 'this reason, the Arcana of the Word are now revealed, 'because men are too dull to profane them.

'The reason why the interior contents of the Word are 'now opened, is because the Church is so void of faith and 'love, that although men know and understand, still they do 'not acknowledge and still less believe, except a few, who are 'in a life of goodness and are called "the Elect."

'These Elect may now be instructed, and amongst them

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* '*Arcana Cœlestia*,' Nos. 4,689 and 3,489.

† '*Arcana Cœlestia*,' No. 2,124.

'a New Church is about to be established. Where these 'Elect are, the Lord alone knows. *There will be few within 'the Church.* New Churches in former times were raised up 'among the Gentiles.'*

The badness of the times in the matter of education was thus shewn to him—

'There was represented to me some children, who were 'combed by their mothers so cruelly, that blood followed the 'comb: by which was represented, that such is the education 'of children at this day.'†

To assign proofs, that the moral and spiritual life of Europe had last century reached a pitch of desolation such as almost to justify the saying, that the Devil's will was done on Earth as in Hell, would be superfluous, for public opinion is now very generally settled as to the fact, and our Author does no more than corroborate that opinion from his peculiar standpoint.

'That the Last Judgement is at hand cannot so plainly 'appear on Earth and within the Church as in the other life, 'whither all Souls come and flock together. The World of 'Spirits‡ is at this day full of Evil Genii and Evil Spirits, 'chiefly from the Christian World, amongst whom there reigns 'nothing but hatred, revenge, cruelty, obscenity and treach-'erous machinations.

'The Souls who arrive from Christendom have scarcely 'any other thought and purpose than how to become the 'greatest and possess all things, so utterly are they consumed

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* '*Arcana Cœlestia*,' Nos. 3,398 and 3,898.

† '*Arcana Cœlestia*,' No. 2,125.

‡ The World of Spirits is neither Heaven nor Hell, but an intermediate place or state between both, into which man enters immediately after death; and then, after a certain time, the duration of which is determined by his condition of mind, he is either elevated into Heaven, or cast into Hell.

'with self-love and love of the world. Many of them enter-
'tain no other than filthy, lecherous and profane thoughts, and
'talk of nothing else among themselves; besides they make
'light of and altogether despise whatever relates to charity
'and faith; they even do not acknowledge the Lord, and hate
'those who do: for in the other life the heart and mind are
'manifest.

'Moreover hereditary evils, accumulated from the wicked-
'ness of past generations, are become most malignant, and,
'like fires hid and cherished inwardly, stimulate men to more
'atrocious profanation than heretofore of all that is right and
'pious.

'Such are the Souls which pass in troops at this day from
'Earth into the World of Spirits.'*

The Christian Church having thus attained its period, the hour for the birth of a New Church had arrived. Swedenborg was its Apostle, but except among the few Elect, whose whereabouts were unknown, he had no hope of adherents from out the old ecclesiasticism. Possibly after the failure of the '*Arcana Cœlestia*,' in a mercantile sense, he might have adopted the language of Paul and Barnabas, addressing the Jews—"It was necessary, that the Word of God should first "have been spoken to you: but seeing ye put it from you, "and judge yourselves unworthy of everlasting life, lo, we "turn to the Gentiles."† Unlike Paul and Barnabas however he made no effort to discover the Gentiles, but as we shall see, kept hammering away at the old rocks in which he said he knew there was no gold.

How firmly his trust was set on the Gentiles appears from many passages, such as the following:—

'When any Church becomes no Church, that is when

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* '*Arcana Cœlestia*,' Nos. 2,121 and 2,122.

† *Acts* xiii, 46.

'Charity perishes, and a New Church is established by the 'Lord, seldom, if ever, does the establishment take place 'amongst those in whom the Old Church existed, but with 'those amongst whom there was heretofore no Church, that 'is, amongst the Gentiles. Such was the case when the Most 'Ancient Church, the Ancient Church, and the Jewish Church 'perished. The same will be the case with the Christian 'Church. The reason for this transfer is, that the Gentiles 'are influenced by no false principles against the truths of 'faith, for they know not what the truths of faith are.

'When the Old Church has closed Heaven against itself, 'a New Church is always established amongst the nations out 'of the Church. Hence the Church was translated from the 'Jews to the Gentiles, and in the same way the Church at 'this day is being transferred to the Gentiles. . . . What is 'wonderful, the Gentiles adore one God under a Human Form; 'wherefore, when they hear of the Lord they receive and 'acknowledge Him; neither can a New Church be established 'amongst others.'*

Swedenborg's opinion of the Gentiles from experience in the Spiritual World was very high. After death, those of them who are good, are instructed in true doctrine by the Angels and received into Heaven.

'They behave modestly, intelligently and wisely, and 'easily imbibe the truths they are taught. . . . They indulge 'no hatred, never revenge injuries, never practise stratagem 'nor artifice, no, nor wish ill to Christians, although Christians 'on their part despise the Gentiles, and do them all the hurt 'they can.

'There are some Gentiles, who during their abode in the 'world have learnt, that Christians lead the worst of lives, 'being addicted to adultery, hatred and quarrelling, to

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* '*Arcana Cœlestia*,' Nos. 1,366, 2,986, 4,747 and 9,256.

'drunkenness and like enormities, which they are shocked at 'as contrary to their laws, manners, and religion. These dread 'more than others to accept the truths of faith, but when 'assured by the Angels, that such crimes are in complete 'opposition to Christianity, they believe and adore the Lord, 'but not without some hesitation.

'Once I entered into discourse with some Chinese con- 'cerning the Lord, but when I called Him Christ, a kind of 'repugnance was discernible amongst them. The cause was 'perceived to be, that in the world they had contracted a 'prejudice against His name, by observing that Christians led 'worse lives than Gentiles. When I simply called Him Lord 'they were inwardly moved. Afterwards they were instructed 'by the Angels, that Christian doctrine inculcates love and 'charity above any other doctrine in the whole earth, but that 'there are few who live according to it.'*

This writing accords very closely with the notions commonly entertained last century as to the innocence and gentleness of the Pagan nations; an opinion which Rousseau was not loath to use against civilization and Voltaire against Christianity. In the badness of Christians we fully concur, but our more intimate acquaintance with heathens has completely abolished all romance about their virtue in comparison with Europeans. Swedenborg's Gentiles in our modern light look very like fancy pictures.

The History of the World is in Swedenborg's eyes the History of the Church. The Human Race is to him One Great Man of which the Church is the brain, the heart and the lungs. Without a Church, Heaven would be without a Body and without Heaven, Mankind would vanish away.

'There cannot be conjunction with Heaven unless there

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* '*Arcana Cœlestia*,' Nos. 2,589 to 2,605.

'be somewhere on Earth a Church, where the Word is, and 'where through the Word, the Lord is known; for the Lord 'is God of Heaven and Earth, and without Him is no salvation. 'It is enough that there be a Church where the Word is, 'although it should consist of comparatively few. Through 'the Church the Lord is present everywhere throughout the 'Earth, and Heaven is conjoined with the Human Race.'*

It is essential in reading Swedenborg to bear in mind, that he always assumes the unity of Humanity in Heaven on Earth and in Hell. Nothing takes place in one which does not affect the others; and both Heaven and Hell find their body and basis through Man on Earth. Let the reader try to compass this thought, for until it becomes familiar much in Swedenborg must remain obscure. The fact which is every year becoming clearer to natural philosophers, that the Universe is one, and that the least things in our little world are related to and influenced by the sun and the far distant stars, Swedenborg proclaims to be true of Humanity. Humanity is one; Angels and Men and Devils are knit together in one web from which no escape is possible. To suppose that independence or isolation can exist in such a system, is to yield to the wildest illusion.

Here must end this long chapter. It will not be imagined, that in this sketch of the Four Churches, comprising the History of the Heart of Humanity, that we have reviewed the '*Arcana Cœlestia*:' we have merely drawn one long thread from out its enormous coil. As we observed at starting there is little of value in Swedenborg, which may not be found somewhere in its multitudinous pages, but we have many other reviews to make, and the reader, if he pleases, may fairly consider them as extensions of the present survey.

* '*Scriptura Sacra*,' No. 104.

CHAPTER VI.

LONDON AND STOCKHOLM.

SWEDENBORG during the seven or eight years (1749 to 1756) when writing and printing the '*Arcana Cœlestia*' probably passed most of his time in London, making occasional trips to Sweden. That he was out of London in 1750 is plain from the bookseller Lewis's Advertisement, in which he says, that the manuscript of the second volume of the '*Arcana*,' was received from abroad, and that 'the bare postage of Part I. 'was twelve shillings, of Part II. eighteen shillings, and of Part III. twenty-two shillings.' What would we not give for some more lively information with similar precision!

Where Swedenborg lodged in London in those years we do not know; but most likely in the neighbourhood of his printer, Mr. Hart, of Poppin's Court, Fleet Street, of whose company, it is said, he was fond, and that he used to spend his evenings at his house. A short way to the west of Poppin's Court is Gough Square, where, while Swedenborg was writing his '*Arcana*,' Johnson (1747 to 1755) was compiling his Dictionary with the aid of six clerks. In Salisbury Square, on the other side of Fleet Street, Richardson was doing a thriving trade as printer and novelist with all England as customers for '*Clarissa Harlowe*' and '*Sir Charles Grandison*,' and with Goldsmith for his proof reader. Further west, on the same side of the street, young William Cowper and young Edmund Burke were lodged in the Middle Temple; but I can find no sign, that Johnson or Goldsmith or Burke or Cowper ever knew even

the name of the Seer with whom, in their walks through Fleet Street, they must have rubbed shoulders.

With his publisher Lewis in Paternoster Row, we wonder how Swedenborg got on. As the '*Arcana*' did not sell Lewis as a tradesman could have little satisfaction in the business, but the chances are, that our Author kept all pleasant by paying liberally. Mrs. Lewis, it is recorded, 'thought Swedenborg a good and sensible man, but too apt to spiritualize 'things.'

The Moravians.

As Swedenborg's mind and religious principles were now settled his visits to the Moravians in Fetter Lane would naturally cease; and his writings prove, that from their admirer he had passed into their censor, or, as the Brethren will say, into their traducer. He relates—

'I have had much conversation with the people called 'Moravians, or Heernhutters. On examining them it was 'found, that they were cunning in the art of conciliation, 'saying, that they were the remains of the Apostolic Church, 'and that therefore they salute each other as brethren, and 'those who receive the more internal of their mysteries, as 'mothers; also, that they teach faith better than the rest of 'mankind, and love the Lord, because He endured the cross, 'calling Him the Lamb, and the Throne of Grace, and 'similar expressions, by which they beguile men into the 'belief, that the true Christian Church is among them. They 'examine those who listen to their smooth harangues, as to 'whether they may safely entrust them with their mysteries; 'which mysteries they conceal or reveal accordingly; en-'deavouring in the latter case by admonition, and even by 'threats, to prevent the betrayal of their secret doctrine 'concerning the Lord.

'Moravians in the Spiritual World were admitted to the 'outmost Heaven, but unable to endure the presence of the

'Angels there, they fled away. Afterwards they were carried 'to the inmost Heaven, but when they felt its sphere of love 'to the Lord, they were seized with anguish of heart, and 'began to suffer inward tortures, and to move convulsively 'like persons in the agony of death, and therefore cast themselves headlong thence.

'The minds of these Moravians were explored by Spirits, 'whose duty it is to make such inquisition, who reported, that 'they slight the Lord, that their rejection of the life of charity 'amounts to abhorrence,* that they make out that the Word 'of the Old Testament is useless, and despise the Evangelists, 'selecting from Paul, according to their good pleasure, whatever is said of faith alone: and that these are their mysteries, 'which they conceal from the world.

'As soon as it became apparent, that they merely acknowledge the Lord as the Arians do; despise the Word of the 'Prophets and Evangelists, and hold a life of Charity in abhorrence, they were adjudged Anti-Christs, as rejecting the three 'essentials of the Christian Church, namely, the Divinity of 'the Lord, the Word, and Charity, and were banished from 'among Christians.

'When Zinzendorf first came into the Spiritual World† 'and was permitted to speak after his manner on earth, I heard 'him solemnly asserting, that he knew the Mysteries of 'Heaven, and that no one enters Heaven who is not of his 'doctrine; and also, that they who do good works for the sake 'of salvation, are utterly damned, and that he would rather

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* 'Christ is our only perfection. All perfection is faith in the blood of 'Christ. It is imputed, not inherent. We are perfect in Christ: we are 'never perfect in ourselves. We reject all self-denial; we trample on it. 'In faith we do whatever we desire, and nothing more. We laugh at all 'mortification: no purification precedes perfect love.' Zinzendorf quoted in 'Southey's '*Life of Wesley*,' Vol. I., page 219, ed. of 1858.

† Zinzendorf did not die until 1760, and in using this extract, just now, I anticipate a little, but it is of no consequence.

'admit Atheists into his congregation than such. The Lord, 'he said, was adopted by God the Father as His Son, because 'He endured the cross, and that still He was a mere man. 'When it was said to him, that the Lord was conceived by God 'the Father, he replied, that he thought of that matter as he 'chose: not daring to speak out as the Jews do.*

'Moreover I have perceived many scandals from his 'followers when I have been reading the Evangelists.

'The Moravians say, that they have a sensation whereby 'they experience an interior confirmation of their dogmas. 'It was shewn them, however, that the sensation proceeds 'from visionary Spirits, who confirm a man in all his religious 'notions, and enter into closer conjunction with those, who, 'like the Moravians, are fond of their religion and think much 'about it.'†

What a pity Wesley in his controversy with the Moravians had not Swedenborg for an ally! He would have been unanswerable.

The Quakers.

If the Moravians should designate the above report slanderous and preposterous, what shall the Quakers say of the following?

'30 *October*, 1748.—I heard the Quakers in their General 'Meeting, and though they spoke of the Lord yet they 'recognize three persons. They also acknowledge the Word, 'but they do not regard it, for they say, that they likewise 'are actuated by the Holy Spirit. . . .

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* 'Count Zinzendorf loved to keep all things closely,' testifies Wesley. 'Zinzendorf was specious, artful and insinuating,' says Alexander Knox. Southey's '*Life of Wesley*,' Vol. II., p. 70 and 322.

† '*Continuatio de Ultimo Judicio*,' Nos. 86 to 90; '*Diarium Spirituale*,' Nos. 5,988, 93, and 95, 6043, 60, 62, 68, 74, 78, and 81; '*Diar. Appendix*,' p. 14, 16, and 19.

'They have no concern about the Lord, but only for the 'Holy Spirit. In the other life it is discovered that they 'abhor Him and set themselves up for the Holy Spirit, of 'which they continually thought whilst on earth and waited 'for in their meetings.

'They talk but little and divulge scarcely anything of what 'they think. It was said they have no settled articles of faith, 'and that their opinions waver with the influx of the Spirit.'*

Swedenborg allows that the Quakers are not deceived in thinking themselves under supernatural influence, but that the Spirit which moves them is not Divine; on the contrary, they are the tools of 'enthusiastic Spirits who are so grossly 'stupid as to imagine themselves the Holy Spirit.' These maniac Spirits enter into their fullest satisfaction when they find men and women willing to yield themselves to their possession and to share in their phantasy, 'that they are wiser 'and holier than the rest of mankind.'

At first Swedenborg was willing to think well of the Quakers, considering them 'honest and upright, having heard 'nothing to the contrary,' but his spiritual experience soon led him to a widely different conclusion. He writes—

'1 × 2 *November*, 1748.—When I awoke in the night, I 'felt in the hair of my head a multitude of very small snakes. 'It was perceived that Quaker Spirits had been plotting 'against me whilst I was asleep, but without effect. It was 'only by their phantasies that they were among my hair where 'I felt them.'†

As in the case of the Moravians he credits the Quakers with the possession of mysteries, but far more atrocious.

'28 *October*, 1748.—They are indomitably obstinate in 'their aversion to having their thoughts and doings made

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* '*Diarium Spirituale*,' Nos. 3,775 and 3,735.

† '*Diarium Spirituale*,' No. 3,810.

'public. They strove with me and the Spirits who desired '(but in vain) to know their secrets.'*

Swedenborg, however, was not to be baffled, and the next day made him master of their mysteries.

'29 *October*, 1748.—The secret worship of the Quakers, 'sedulously concealed from the world, was made manifest. It 'is a worship so wicked, execrable and abominable, that were 'it known to Christians, they would expel Quakers from 'society, and permit them to live only among beasts.

'They have a vile communion of wives. The women say 'they are possessed by the Devil, and that they can only be 'delivered if men filled with the Holy Ghost cohabit with 'them. Men and women sit round a table, which was repre-'sented to me, and wait for the influx of the Spirit. . . . 'When a woman feels the Devil, she selects a man and retires 'with him'—but it is impossible to extend the quotation; nevertheless we refrain unwillingly. The decorum which prescribes our reticence is essentially immodest, for as Dr. Johnson said, 'the man of nice words is the man of nasty 'ideas.' Swedenborg writes on these matters with the child-like directness of the Bible (or rather say, with the unim-passioned simplicity of science)—a directness as pure as our premeditated daintiness is the reverse.

'30 *October*.—It was enquired whether the Quakers 'engaged in these obscene rites with their daughters and 'maid-servants, and it was said, that they did. . . . Parents 'do not resist when a command of the Spirit is pleaded. They 'are, however, somewhat withheld by the fear, lest their 'virgins should become mothers before they are married, and 'thus their wickedness come to light. The Quakers desire to 'appear holy and blameless before men; hence they veil their 'worship in profound secrecy.'†

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* '*Diarium Spirituale*,' No. 3,751.

† '*Diarium Spirituale*,' Nos. 3,765 and 3,766–69.

'It was shewn me, that ever since the rise of Quakerism, 'they have gone on from bad to worse, and at length, by com-'mand of their Holy Spirit, into these secret abominations. 'I conversed with their founder, as well as with Penn, who 'told me, that they had no part in such doings. They who 'practise them are sent down after death into a dark place 'where they sit in corners, and appear like dregs of oil.'*

'1 *November*, 1748.—It was said to me by an angelic 'interpreter, that Quaker Spirits wander about in thick forests 'like swine; and this, because of their avarice and nastiness. 'It was said, however, that they were not boars, but she-'swine.

'30 *October*.—The Quaker Spirit is the foulest of Devils, 'wherefore the Quaker Hell is the deepest, and in it they are 'the vilest offscouring.

'Concerning the lives of the Quakers, I was instructed 'that they are like the Jews, loving riches for the mere sake 'of possession.'†

There is much more in the Diary about the Quakers of a similar tenor, but enough! The last observation comparing them to Jews may not be without truth, but for the mysteries, Bah!

The Rev. Theophilus Lindsey, who left the Church of England, and in 1774 opened the Unitarian Chapel in Essex Street, Strand, relates the following anecdote—

'I cannot omit an account which I received from a person 'living, of great worth and credit; that a friend of his, 'several years ago, walking with Baron ‡ Swedenborg along 'Cheapside, in one part the Baron suddenly bowed very low 'to the ground, when the gentleman lifting him up and asking

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* '*Continuatio de Ultimo Judicio*,' No. 84.

† '*Diarium Spirituale*,' Nos. 3,785 and 3,772–73.

‡ It is scarcely necessary to repeat that Swedenborg was not a Baron.

'what he was about, the Baron replied by asking him, if he 'did not see Moses pass by, and told him that he had bowed 'to him. A man that could see Moses walking along Cheap-'side might see anything.'*

In this anecdote there are evident signs of fiction. If Swedenborg saw Moses, he certainly could not be surprised that his comrade did not. From Lindsey, too, we have the story third hand—from a friend's friend. It is said of a shop, that three removes are as bad as a fire: an anecdote by three removes runs the risk of becoming as bad as a lie. Few indeed can bear two or three facts in memory for any distance without spilling, and in the endeavour to recover what has dropped they are sure therewith to pick up and incorporate some dirt. Presently we shall read the same anecdote in another shape and with another name than Moses.

That Swedenborg had any intercourse with the Hebrew legislator I cannot discover in his writings. With few of the Bible worthies does he seem to have had much to do; indeed he shews himself anxious to diminish the awe with which we are accustomed to regard them and to encourage us to treat them as a very average sort of persons. 'The Apostles and 'Prophets,' he says, 'were no better than other people,'† and in his Diary we find the sweet singer of Israel, 'the 'man after the Lord's own heart,' described as an associate of Devils.

King David.

'23 *October*, 1748.—David is possessed with the lust of 'being chief in Heaven. . . . Persuaded that he was a god 'he proclaimed himself one.

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* '*A Second Address to the Students of Oxford and Cambridge relating to 'Jesus Christ, and the Origin of the Great Errors concerning him.*' By Theophilus Lindsey, M.A., London: 1790. Page 178.

† '*Apocalypsis Revelata*,' No. 790.

'24 *October*, 1748.—He openly confessed and asseverated 'that he did not understand what he wrote; that he might 'have thought that his writings included arcana, but what they 'were he knew not; that he might have known a certain 'Personage was to come into the World, but that he had no 'further knowledge respecting Him; and that he applied all 'things he wrote to himself and the Jews. He said a Spirit 'spake through him as a Spirit speaks through me, and thus 'that he and I were of a like quality; but it was given me to 'tell him, that he had no knowledge of the Lord, and had 'therefore no knowledge of faith, that he was ignorant of the 'interiors of the Word and remained solely in its letter; that 'he did not understand what the Spirit spoke through him, 'and thus that he and I were very different. . . . To this he 'had no reply.

'I spake with him also concerning the Gentiles of whom 'he had so great a hatred, saying, that Abraham was an 'idolator, that the Jews were worse than the Gentiles, that 'the Church had been transferred to them, and that now 'Christians were worse than Gentiles.

'25 *October*.—David is wicked, and a slave of deceitful 'Spirits, who say they treat him like a dog. His mind is full 'of cruelty and adultery, and without conscience he medi- 'tates and contrives mischief.'

David joins a Conspiracy to annihilate our Author.

'4 *November*.—When I went to bed Evil Spirits formed 'a design to destroy me, and for this end took measures to 'call out Hell and every malicious Spirit. They first drew 'the Dragon over to their side, but having used him badly he 'got away. Then they endeavoured to summon all Hell, and 'surround and attack me in a body, and make an end of me, 'as so often they have tried before. . . . They evoked David 'also, who appeared before me in a dense cloud. For some 'time they persisted, doing their utmost, whilst I reposed in

'safety, fearing nothing, but observing their efforts. At last 'they gave up, confessing their attempt to be in vain.'*

The reader will no doubt be ready with a free supply of appropriate commentary on the preceding and following passages, and may wonder at my silence. For the present, however, I choose to keep simply to narration, and reserve for a future page a judgement on the mass of Swedenborg's other-world gossip about persons.

According to Lindsey, Swedenborg met Moses in Cheapside, but according to Southey he met St. Paul.

'Gustave Brander was walking with Emanuel Swedenborg 'in Cheapside, when the Baron pulled off his hat and made a 'respectful bow. "Who are you bowing to?" said Brander. '"You did not see him," replied Swedenborg. "It was St. '"Paul; I know him very well." '†

Whether this encounter took place in Cheapside or not we cannot say, but as we shall now see, it is quite true, that Swedenborg thought he knew St. Paul very well.

St. Paul.

'28 *October*, 1748.—A certain Spirit came to me of a 'sudden and inquired whether I was not speaking ill of him. 'It was perceived that he was Paul. It was replied, that I 'was not thinking about him.

'10 *July*, 1749.—A certain Devil fancied himself the very 'Devil who deceived Adam and Eve, according to the vulgar 'opinion. . . . It was given me to hear Paul speaking with 'him and saying he wished to be his companion, and that they 'would go together and make themselves gods. . . . but they 'were rejected wherever they went.

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* '*Diarium Spirituale*,' Nos. 3,656-65, 3,674-76, 3,682-84, 3,688, and 3,851.

† Southey's '*Common Place Book*,' Fourth Series. Personal Observations and Recollections, page 515.

'During my sleep I have been infested by adulterers, and 'this Devil and Paul have lent their aid to my infesters, and 'so stubbornly held me in an adulterous train of thought, that 'I could scarcely release myself. . . . Hence Paul's nefarious 'character was made known.

(*No date*) 'Paul is among the worst of the Apostles, as 'has been made known to me by large experience. The love 'of self, whereby he was governed before he preached the 'Gospel, continued to rule him afterwards; and from that love 'he had a passion for scenes of controversy and tumult. He 'did all things from the end of being greatest in Heaven and 'judging the tribes of Israel.

'That such is Paul's character is manifest from very much 'experience, for I have spoken with him more than with others. 'The rest of the Apostles in the other life rejected him from 'their society and refused to recognize him. Besides he 'connected himself with one of the worst Devils, who would 'fain rule all things, and pledged himself to obtain for him his 'end. It would be tedious for me to write all I know about 'Paul; were I to do so the report would be long enough to 'fill sheets.

'That Paul wrote Epistles does not prove him good, for 'even the impious can preach well and write epistles. It is 'one thing to be good and another to speak and write about 'goodness, as was said to him. Moreover, he has not mentioned 'in his Epistles the least word of what the Lord taught, nor 'cited one of His parables; so therefore he received nothing 'from the Lord's life and discourse, when nevertheless the 'very Gospel itself is in the Evangelists.

(*No date*) 'Paul associated himself with the worst Devils 'and wished to form a Heaven in which he should be the 'dispenser of pleasures. This he attempted, but became 'worse in consequence, and was cast down. I told him his 'purpose was hellish and not heavenly. He wished especially 'to have hypocrites about him. There were hypocrites with

'me for several days, which I knew from the aching of my 'teeth. They tacitly pressed upon me without intermission, 'and it was perceived and said, that the pressure was from 'Paul. He hates the internal sense of the Word, and the 'anger of his hatred draws hypocrites around him. Such is 'the connection of things. Hypocrites believe nothing, but 'they value the literal sense of the Word because they can 'use it to overawe the simple and appear pious.

. . . . 'Paul underwent many dangers and punishments 'on earth that he might be the greatest. . . . Hence he re-'jects the inner truths of the Word, because they testify 'against the glory of the world and self-righteousness.

(*No date*) 'Spoke with Paul. He wished to be an in-'troducer to Heaven, and that the Lord would receive those 'whom he should pass. The proposal is absurd, for there is no 'entrance to Heaven by favour, but by life, and life is known 'only to the Lord. I told him that he might see from the 'letter of the Word, that he was coveting Peter's office, to 'whom the keys of the Kingdom of Heaven had been given. 'He said he wished to take the office from Peter for he had 'done greater service. Paul utterly dislikes Peter, and says 'he understood nothing and could no nothing.'*

From his Diary we learn that Swedenborg was in Stockholm in 1751. In that year his old friend and coadjutor, Polhem, the engineer, whose daughter, Emerentia, he wished to marry, died, and it was his privilege to see both sides of his grave.

'Polhem died on Monday, and spoke with me on Thurs-'day. I was invited to the funeral. Polhem saw the hearse, 'the attendants, and the whole procession. He also saw them

* '*Diarium Spirituale*,' Nos. 3,728, 4,321, 4,412-13, and '*Diarium Minus*,' Nos. 4,561-62 and 4,631.

'let down the coffin into the grave, and conversed with me 'while the interment was going on, asking why they buried 'him when he was alive. When the priest pronounced that 'he would rise again at the Day of Judgement, he asked why 'this was, since he had risen already. He wondered that such 'a belief should prevail, considering that he was even now 'alive; he also wondered at the belief in the resurrection of 'the body, for he said he felt himself then in the body; with 'other remarks.'*

On spiritual acquaintance he found Polhem to be a thorough Materialist and Atheist.

'Polhem is an engineer. During his earthly life he 'meditated much, but always on material things—on natural 'philosophy applied to mechanics. . . . He confirmed himself 'in the belief that there was no God, that everything was by 'Nature, and that life in man and beast was a sort of me-'chanical operation.† . . . He did not wish to know that 'there was any life after death, any internal man, any Heaven 'and Hell, anything Divine beyond Nature, any Providence 'beyond blind fate and chance, and had set his mind steadily 'against the admission of the truth. . . . Hence, now he 'learns and teaches in what way various animals may be 'created, as birds, mice and cats, and also infants and men, 'kneading and moulding them out of a certain composition. 'He was told that this was mere trifling, for by phantasy any 'of these might be made to appear in the Spiritual World; 'but he is stupid and perseveres. He sits in a dark chamber 'amongst men's bones, for he has no knowledge of the living, 'but only of the dead.‡

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* '*Diarium Minus*,' Tafel's ed., page 65.

† This latter was something like Swedenborg's own opinion in former days. See his '*Mechanism of the Intercourse between the Soul and the Body*,' published in 1734.

‡ '*Diarium Spirituale*,' Nos. 4,722 and 6,071.

The opportunity which Swedenborg gave Polhem of contemplating his own obsequies, he accorded to several others;* and the mode in which the vision was effected, he thus explains—

'Neither Spirits, nor still less Angels, are able to see things 'on Earth, for the light of its Sun is to them thick darkness. 'Nevertheless Spirits and Angels, when it pleases the Lord, 'may see the objects of the World through the eyes of Men; 'but this is only allowed by the Lord when He permits a Man 'to converse and be in company with Angels and Spirits. It 'has thus been granted them to see the things of Earth 'through my eyes, and to see them as distinctly as I do, and 'likewise to hear what was said by Men in conversation with 'me.

'It has several times happened, that Spirits have seen 'through me, to their great amazement, the friends whom they 'knew in the flesh. Some mothers have seen their husbands 'and children, and have desired, that I would tell them they 'were present and saw them, and describe their condition in 'the Spiritual World. This, however, I was forbidden to do, 'and for this amongst other reasons; because they would 'have said, I was out of my senses, or would have thought, 'that what I told them was the invention of a delirious 'imagination: for I was well aware, that although with their 'lips they allowed the existence of Spirits, and the resurrection 'of the dead, yet in their hearts they did not believe any such 'thing.

'When my interior sight was first opened, and Spirits and 'Angels saw the World through my eyes, they were so 'astonished, that they called it a miracle of miracles, and felt 'a new joy in thinking that a way of communication was thus 'opened between Heaven and Earth. This delight, however,

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* '*Diarium Spirituale*,' No. 5,837.

'only lasted a few months: the thing afterwards grew familiar 'to them; and it now occasions in them no surprise.

'I have been informed that, with other Men, Spirits and 'Angels do not see the least of anything in this World, but 'are only sensible of the thoughts and affections of those with 'whom they are associated.

'Hence it may appear, that Man was so created, that 'during his life on Earth amongst Men, he might at the same 'time live in Heaven amongst Angels, and during his life in 'Heaven amongst Angels, he might at the same time also live 'on Earth amongst Men; so that Heaven and Earth might 'be together, and might form a One, Men knowing what is 'in Heaven, and Angels what is in the World; and that 'when Men departed from this life, they might pass from the 'Lord's Kingdom on Earth into the Lord's Kingdom in the 'Heavens, not as into a strange land, but as into that with 'which they were familiar: but as Man grew so corporeal, he 'closed Heaven against himself.'*

From this passage it is plain that Swedenborg regarded his power of spiritual vision as a normal and orderly attribute of Humanity. It is sin and sensuality which have deprived us of the blessing of open intercourse with the Angels.

Ere we quit this subject we must cite another instance of Spirits seeing through our Author's eyes.

'I was in the street of a great city,' [London doubtless] 'and saw little boys fighting with each other, whilst the crowd 'which flocked around them enjoyed the sight exceedingly; 'and I was informed, that their parents themselves excited 'the children to such combats. The good Spirits and Angels, 'who saw through my eyes what was passing, were so shocked, 'that I perceived their horror, and that it was caused especially 'by the conduct of the parents who incited their children to

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* '*Arcana Cœlestia*,' No. 1,880.

'such fighting. They said, that thus in early life parents 'extinguished all the mutual love, and all the innocence, which 'infants receive from the Lord, and initiate them into hatred 'and revenge; and therefore, that they studiously exclude 'them from Heaven, where there is nothing but mutual love. 'Let parents, therefore, who wish well to their children, 'beware of such practices.'*

Charles XII.

It may be remembered, that Charles XII. brought Swedenborg and Polhem together, and, that importuned by Bishop Svedberg, he gave him the place of Assessor in the College of Mines. The patron of his youth Swedenborg now meets in the Spiritual World, and thus he draws his picture—'a most horrid Devil.

'There was a certain person, who was the most obstinate 'mortal on earth (Charles XII.) He was obstinate to such a 'degree, that he would never desist from his opinion, even 'though he should suffer the most cruel death, or the most 'direful hell.

'Charles was married in the next life to a woman of similar 'character, but more stubborn than himself. He hated her 'with deadly hatred, which he shewed by plunging a knife in 'her back, tearing out her heart, and biting and foaming at 'the mouth. This she endured until her turn came, when, 'assisted by Devils, she retaliated. She was more headstrong 'than he, nor did she care for life or any torture. At length 'she brought matters to such a pass, that he began to be 'obedient, to cohabit as she desired, and to'—in fact, do something a bold bad woman might command,—'in token of 'submission. He then praised her because she had conquered. '. . . It was said, she was possessed by She-Devils, chiefly

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* '*De Cœlo et de Inferno*,' No. 344.

'from Holland, who had subjugated their husbands. It was 'shewn, that although such couples hate one another utterly, 'yet they experience an infernal satisfaction in struggling for 'mastery, and by it are almost welded into one.

'Charles was a striking instance of those who are inwardly 'selfish and outwardly civil and modest. At heart he was 'the most haughty man on earth; not only did he aspire to be 'the greatest in his own Kingdom, but in the whole world, 'and in a kind of way thought himself a god. In the pre-'sence of danger his mind was remarkably clear; he surveyed 'his circumstances at a glance; saw how to use a hundred 'officers for his purpose; and drew conclusions as correctly 'as rapidly. Pitiless and cruel he set no value on human life.

'Religion he considered was only for the simple, and Ma-'hometanism he preferred to Christianity. He had no belief 'in the existence of God, except as the Human Mind, and 'particularly, as himself. He wished that men should eradi-'cate the very thought of God.

'I heard what Charles had done every day for about five 'weeks, and this in regular order, and not a single thing 'omitted. It was thus attested, that we carry with us into 'the next world whatever we think, wish, do, hear and see, to 'the least minutiæ, in the whole course of our lives.

'It was discovered that for years Charles had conversed 'with Spirits, and that he was not only instructed concerning 'the Lord and the Church, but frequently admonished to go 'home to Sweden and make peace. This ran counter to all 'his inclinations, and he determined to extirpate the name of 'the Lord by atheistical doctrine: at the same time he plunged 'headlong into abominations, which ought not to be so much 'as named.

'In the next life he went on in the same way. He was 'hostile to the Lord and wished to destroy all who confessed 'Him. He desired to be the very Devil and Commander of 'the Hells. He declared war against the Lord, and all who

'were in the Hells flocked about him, worshipped him, and 'instigated him to every iniquity, so that after a time he 'became the very concentration of Hell with scarcely a rem-'nant of human nature left.

'He was told, that if there were myriads of myriads of 'men like himself, they would not have the weight of a feather 'against the Lord, but to this he paid no attention, for he was 'a supreme simpleton.

'After he had been frequently punished, he was sent to 'the most squalid Hell where there were swine; but never-'theless, he persisted. In the end he became an idiot, and 'entirely ossified, as if he were a skeleton. To relate all I 'know about him would fill a book.'*

'*Concerning Charles XI. and his Queen.*'

Swedenborg was led to the mother of Charles XII., whom he found living as the wife of a priest, but meeting her earthly husband, she was re-united to him. Here is the story—

'When I was in the spirit one night I was conducted by 'a companion to a certain house, neatly built of wood. I 'believed it to be the residence of the Queen of Charles XI., 'but at that time she was the wife of a certain priest, but was 'living there alone without her husband. On entering, I saw 'a piece of her needlework on the table, beautifully wrought. 'My companion commenced a conversation with her, but I 'cannot recollect it, for it was about something peculiar to the 'spiritual state.

'Afterwards I awoke and talked with her in the natural 'state. I told her I had been brought thither by my com-'panion on account of Evil Spirits, who haunt me during 'sleep, and who were then lying in ambush for me. Sub-

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* Arranged and condensed from '*Diarium Spirituale*,' Nos. 3,005, 4,351, 4,741-3, 4,745-52, 4,754, 4,763-4, 4,823, 4,857, 4,873, 4,884-5, 4892, 4,900-1, 5,010, 6,010, 6,013, 6,015, 6,018-9, 6,028, 6,034 and 6,087.

'sequently I told her the Evil Spirit then in search of me 'was Charles XII. At the mention and idea of him she 'instantly knew, that he was her son, and called him Carl, in 'a motherly tone of voice. After some conversation about his 'boyhood at court, it came into her mind, that when Queen of 'Sweden she was mother of two daughters as well as Charles. 'I described their state and circumstances, and then her 'husband Charles XI. was brought to her recollection.

'Wherefore they came together and mutually recognized 'each other, and consociated as husband and wife.

'This took place in 1762, on the 22nd of January.'

Queen Ulrika Eleonora.

One of the daughters of Charles XI. was Ulrika Eleonora, who succeeded to the Swedish throne on the death of her brother Charles XII. in 1719. She it was, who ennobled the Svedberg family, changing the name to Swedenborg. Bishop Svedberg thought her a 'a great hypocrite,' and her husband Frederick, to whom she resigned the crown, 'good for little.' Ulrika died in 1741, Frederick in 1751, and our Author met them both in the Spiritual World. Frederick he describes as a foul adulterer, but Ulrika thus—

'15*th of August*, 1761.—In the morning there appeared 'to me an elegant chariot in which sat a man magnificently 'dressed, and presently a young woman, with a plain face 'and the air of a servant, and spinning yarn in her hand. It 'was Queen Ulrika Eleonora I beheld.'

Twenty years had elapsed since her death. Was the end of her probation attained? Swedenborg does not say, but continues—

'I did not know at the instant from whence she was, nor 'who she was. While the chariot passed, the man called her 'to mount and sit beside him. She was unwilling, but he 'persuaded her.

'The man was from some duchy in Germany. He had

'died in boyhood, and like Ulrika had studied the Word, and 'had loved the knowledge of spiritual truth.

'The two drove through various Societies, and thus induced 'upon themselves agreeable states and conjugal sympathy; 'after which they appeared in a magnificent palace.'*

Gustavus Vasa who delivered Sweden from the tyranny of the Danes, and whose name is set in everlasting honour, is spoken of by Swedenborg as an idiot† in Hell by reason of his love of dominion. Scarcely more surprising is his account of Gustavus Adolphus, one of the very noblest characters preserved in history.

Gustavus Adolphus.

'That the Word might not be hidden in Germany by the 'Pope, the Lord stirred up Gustavus Adolphus, who fought 'for the Reformation.'‡

Admitting him to be a Divine instrument, yet, in himself, he was a vile instrument.

'Gustavus Adolphus and his family conversed with me for 'several days. At first I thought him to be among the lower 'Angels, but afterwards, on leaving me, I discerned that his 'influence was full of adultery. . . . I saw him sitting on a 'horse with his face as when in battle, without his cap, armed, 'and like an ordinary soldier. His state was represented to 'me by a little yellow dog, which was changed into a cat; 'then by a fox in whose mouth flowed back a white foam; 'then by a great serpent; next by a crafty animal of the 'small panther kind, which passed over to the left side, and at 'the same time by a lion on the right, which did not appear 'very clearly to me. Afterwards it was shewn how he had 'lived with women and harlots in the most foul and abandoned

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* '*Diarium Spirituale*,' No. 6,009. † '*Diarium Spirituale*,' No. 6,034.

‡ '*Diarium Spirituale*,' Appendix, p. 148.

'manner. I then perceived, that he must have been so great 'an adulterer, as to have utterly despised conjugal love.'*

Christina, the eccentric daughter of Gustavus, whose house Swedenborg visited when he was in Rome in 1739, he thus describes.

Queen Christina.

'She was living in a handsome enough house, and em-'ployed in some spiritual work, which corresponds to spinning. 'Thither went Charles XII. to have some talk with her.

'She related how she had conversed with the Cardinals 'when at Rome in a sportive style, whereby she captivated 'them. She wished them to appear naked, to which they 'replied, it was impossible, and very improper even to hint at 'such a thing. . . .

'She treated the Pope as humourously. He asked her 'what she thought of Christ. She said, "He was "*super* '"*papa.*" The Pope replied, that He was not, for He had 'transferred His power to Peter, and so to him: this he spoke 'of the Humanity from Mary. Christina rejoined, that the 'Son of God is from eternity and equal with the Father, and 'since the Father is above the Pope, so must be the Son. To 'this the Pope, after meditation, could make no reply.'†

Bishop Svedberg.

We search the Diary in vain for any notice of the lively Bishop, but in the '*Arcana Cœlestia*' we meet with this characteristic incident.

'In a dream my father appeared to me. I talked with 'him, saying, that a son, when he had become a man, ought 'not to own his father for father as in childhood. When a 'child, the father is in the Lord's place, and without him, the

* '*Diarium Spirituale,*' No. 3,191. † '*Diarium Spirituale,*' No. 6,017.

'child knows not what to do; but when the child becomes a 'man and can think and will for himself, then the Lord is his 'only Father, and to Him he ought to look.'*

Whatever we may think of Swedenborg's other attempts at character, this may pass for a genuine bit of portraiture. Meddlesome here, Svedberg could scarce be aught else hereafter.

We learnt incidentally from the Diary, that Swedenborg was in Stockholm at Polhem's funeral in 1751. By another reference, we find him there in 1756. In that year a revolution was attempted in Sweden, and the leaders of the conspiracy, Count Brahe and Baron Horne, were executed on the 23rd of July, on which day Swedenborg writes—

'*Of those who are resuscitated from the dead, and have* '*made confession of faith in their last moments.*

'Brahe was beheaded at ten o'clock in the morning, and 'spoke with me at ten at night; that is to say, twelve hours 'after his execution. He was with me almost without inter- 'ruption for several days. After two days he began to 'return to his former life, which consisted in loving worldly 'things, and after three days, he relapsed into the evils, 'which he had made his own before he died.'†

Robsahm possibly refers to Brahe's execution when he relates—

'One day as a criminal was led off to be beheaded, I was 'by the side of Swedenborg, and asked him how such a person 'felt at the instant of death. He answered, "When a man's '"head drops from the block, he loses all sensation. When '"he first awakes in the Spiritual World and finds that he is '"living, he is seized with the fear of his expected death, and '"tries to escape. Soon Good Spirits come to him, and '"tell him where he is, and he is then left to follow his own

* '*Arcana Cœlestia*,' No. 6,492. † '*Diarium Spirituale*,' No. 5,099.

'"inclinations, which lead him to the place where he abides '"for ever.'"

In 1758 Swedenborg published in London the following works—

1. '*Heaven and its Wonders, and Hell, heard and* '*seen.*'

2. '*The Earths in our Solar System; and the* '*Earths in the Starry Heavens: with an account of* '*their Inhabitants, Spirits and Angels, from hearing* '*and seeing.*'

3. '*The Last Judgement and the Destruction of* '*Babylon: shewing, from hearing and seeing, that all* '*the Predictions in the Apocalypse are at this day* '*fulfilled.*'

4. '*The New Jerusalem and its Heavenly Doctrine* '*heard from Heaven: to which is prefixed information* '*respecting the New Heaven and the New Earth.*'

5. '*On the White Horse of the Apocalypse; after-* '*wards of the Spiritual or Internal Sense of the Word,* '*extracted from the Arcana Cœlestia.*'

CHAPTER VII.

HEAVEN AND HELL.*

HEAVEN AND HELL is Swedenborg's most readable book. It is a dish of cream from off the '*Arcana Cœlestia.*'

He divides the Spiritual World into three regions—Heaven, the World of Spirits, and Hell.

Heaven consists of a 'great multitude, which no man 'can number, of all nations, and kindreds, and people, and 'tongues,' who love God supremely and their neighbours as themselves.

The World of Spirits is neither Heaven nor Hell, but an intermediate place or state into which men enter at death, and, after a certain probation, pass into Heaven or Hell.

Hell is the assembly of the Selfish, of all who love themselves supremely, and gratify their lusts at any cost to others.

THE WORLD OF SPIRITS.

At death only the decidedly good pass immediately into Heaven, and the decidedly bad into Hell; the great majority abide for a while, varying from days to thirty years† in the World of Spirits.

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* '*De Cœlo et ejus Mirabilibus, et de Inferno, ex Auditis et Visis.* Londini: 1758.' Quarto, 272 pages.

† 'Some only enter the World of Spirits and are immediately taken up 'into Heaven, or cast down into Hell; some remain there a few weeks, and 'others several years, *but none remain more than thirty years.*' No. 426.

In the '*Apocalypse Revealed,*' published in 1766, eight years after '*Heaven*

No radical change is there wrought in the character: such change is only possible on Earth: in the World of Spirits, character is merely reduced to unity. A divided, an inharmonious mind is tolerated neither in Heaven nor Hell: a Spirit must be either cold or hot. The Good therefore in the World of Spirits are cured of faults of practice and opinion inconsistent with their goodness, often not without prolonged suffering. The Bad, on the other hand, strip themselves of all pretences inconsistent with their badness, and reject all the pious and moral modes and maxims whereby they deceived the unwary. The World of Spirits in this respect, Swedenborg compares to a Stomach, which divides the nutritious from the innutritious, and absorbs the former into the body of Heaven, and casts the latter as filth into Hell.

It may be asked, By what means are the Good distinguished from the Bad? In the mass of Men, is not the tissue of benevolence and selfishness so intertwined, that it is difficult, if not impossible to determine which has the prevalence?

True, Swedenborg would answer; but nevertheless, one or other *has* the prevalence, and the prevalence decides whether the Spirit is Angel or Devil. 'Every man,' he says 'is influenced by many Loves; but there is One Love 'among them which rules, and which the others serve: and 'whatever is the Ruling Love at death, remains supreme 'and unchanged to Eternity.'* The process therefore, which is effected in the World of Spirits is nothing more than the

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'*and Hell*,' Swedenborg reduces the utmost limit of sojourn in the World of Spirits from thirty to twenty years. He writes—

'All enter the World of Spirits immediately after death, and are there 'prepared, the good for Heaven, the wicked for Hell. Some abide there only 'a month or a year, and others from ten to thirty years; and they who were 'permitted to construct imaginary Heavens' [of these we shall speak in another chapter] 'several centuries; *but at this day not longer than twenty 'years*.' No. 866. See also '*Apocalypse Explained*,' No. 1,276.

* No. 477.

implicit subjection of the whole character to the Ruling Love; and the result appears in a harmonious being—an Angel or a Devil.

A Man is said to die when his earthly body, whether by accident, disease, or old age, has become unfit to serve as a medium between his Soul and the World of Nature. As soon then, as the motion of his heart and lungs ceases, he opens his eyes in the World of Spirits, and finds himself in a place and condition similar to that which he left on Earth; indeed so similar, that some find it difficult to believe, that over them has passed the great terror called Death.

'Very many of the Learned from the Christian World 'are amazed, when they find themselves after death in a 'body, in garments, and in houses, as they were on Earth; 'and when they recall to memory what they thought of the 'life after death—of the Soul, of Spirits, of Heaven and of 'Hell, they are affected with shame, and declare they had 'thought like fools, and that the Simple were much wiser 'than they.

'A certain novitiate Spirit, hearing me speak about the 'Soul, inquired what it was, supposing himself to be still a 'Man on Earth. When I told him that there is a Spirit in 'every Man, in which his life resides, and that the body only 'serves him to live upon the Earth—for that flesh and bone 'neither live nor think—he hesitated what to believe. I 'then asked him whether he had heard anything about the 'Soul. He replied, "What is the Soul? I know not what '"it is." I was then allowed to inform him, that he was now 'a Soul or Spirit,—as he might know from the fact of his 'being over my head, and not standing upon the earth, and 'asked him whether this was not evident to himself. On 'hearing these words, he fled away in terror, crying, "I am '"a Spirit! I am a Spirit!"

'A certain Jew, also, was so confident that he was living

'in the body, that it was with difficulty he could be persuaded 'otherwise; and even after it had been shewn him that he 'was a Spirit, he persisted that he was a Man, because he 'saw and heard.

'Such are they who, during their abode on Earth, have 'led a merely corporeal life.'*

The extrication of the Spirit from the Body is an office assigned to a certain order of Angels; they receive Souls kindly, and introduce them to their new sphere, where they quickly seek out those with whom they have any affinity.

'I have frequently heard new-comers from Earth rejoicing 'at meeting their friends again, and their friends rejoicing 'at their arrival. Husbands and wives meet, and continue 'together for a long or short time, according to their 'mutual affinity. If they have held one another in inward 'aversion, they burst forth into open enmity, and sometimes 'into actual fighting.'†

In this first state after death, affairs proceed for a while very much as on Earth. Curious Souls go sight-seeing 'in 'cities, gardens and paradises, and are shewn magnificent 'buildings and beautiful scenes.' Almost all are anxious to be taken to Heaven, but out of thousands there is scarcely one at this day, who has the least conception of what Heaven really is.‡

Gradually a second state supervenes; the varnish of the world begins to peel off as the Ruling Love breaks down all pretences between itself and behaviour. The Good experience a relief as from bondage; 'they feel as if awakened 'from sleep, and as though they had passed from shade into 'light.'‖ The Bad 'no more disguise their intentions, but 'publish openly whatever they have done or thought, with-'out any concern for their reputation, and rush headlong

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* '*De Ultimo Judicio*,' No. 16, and '*Arcana Cœlestia*,' No. 447.
† No. 494. ‡ No. 495. ‖ No. 506.

'into crimes of every kind, and are therefore frequently and 'grievously punished.'*

Hypocrites change most slowly, but in the end the most perverse are reduced to simplicity and sincerity. There are Angels whose duty it is to make inquisition into character, and no craft can beguile them, for they are able to read off a Spirit's life from his memory.

'Certain Spirits denied the crimes they had done on 'Earth, and, lest they should be supposed to be innocent, 'all their actions were recited in order from their own 'memory, from birth to death. They consisted chiefly of 'adulteries and whoredoms.

'Some who had deceived others by wicked arts, and who 'had committed robberies and thefts, were explored in the 'same manner, and all their tricks enumerated in series: 'and they confessed; for the facts were made manifest in 'light, together with every thought, intention, delight and 'fear, which agitated their minds at the time.

'Others who had accepted bribes, and made gain of judge-'ment were examined, and their official lives detailed from 'their own memories. Every particular was recalled; the 'amount and nature of each bribe, the time when it was 'offered, and the state of mind and intention in accepting 'it; all rushed into recollection and were visibly exhibited 'to the bystanders. The criminal acts thus revealed 'amounted to many hundreds. This was done in several 'cases; and, what is wonderful, even the memorandum books, 'in which these Spirits had made notes of their doings, were 'opened and read before them page by page.

'Others who had violated chastity were brought to simi-'lar judgement, and every particular of their wickedness 'was recovered from their memories. The very faces of the 'virgins and wives they had dishonoured, were exhibited as

* Nos. 507 and 509.

'if present, together with their places of meeting, their con-
'versations, and states of mind. These exposures were
'sometimes continued for hours together, and succeeded each
'other like a rapid panorama.

'There was a certain Spirit, who had made light of the
'evil of backbiting. I heard his slanders set forth in the
'very words he used; the persons he had defamed, and
'those to whom he had carried his tales, were presented as
'vividly as though actually present; yet every particular
'had been sedulously concealed when he lived on Earth.

'Another Spirit, who had defrauded a relation of his in-
'heritance, was convicted in the same way, and the letters
'and papers, which had passed between them, were read in
'my hearing, and I was told that not a word was omitted.
'The same person shortly before his death poisoned his
'neighbour, and the crime was thus brought to light. The
'murderer appeared to dig a hole, out of which a man came
'forth, and cried out, "What hast thou done to me?" Every
'particular was then revealed; the friendly conversation of
'the murderer with his victim; how he gave him the cup;
'the train of thoughts which led to the murder, and the cir-
'cumstances which took place afterwards. Immediately after
'these disclosures he was sentenced to Hell.

'In a word, all evils, wicked actions, robberies, artifices,
'and deceits are so clearly exhibited to every Evil Spirit
'from his own memory, that he is self-condemned; nor is
'there any room for denial, because all the circumstances
'appear together.

'When a Man's deeds are discovered after death, the
'Angels, who are inquisitors, look into his face, and extend
'their examination over his whole body, beginning with the
'fingers of each hand. I was surprised at this, and the reason
'was thus explained to me—

'Every volition and thought of Man is inscribed on his
'Brain; for volition and thought have their beginnings in

'the Brain, whence they are conveyed to the bodily members, 'wherein they terminate. Whatever therefore is in the 'Mind is in the Brain, and from the Brain in the Body, 'according to the order of its parts. Thus a Man writes his 'life in his physique, and thus the Angels discover his 'autobiography in his structure.*

'A memorable circumstance confirmed me in the truth, 'that the most minute particulars which enter the memory 'remain and are never obliterated. I once saw some books 'in the Spiritual World, and was told that they were compiled 'from the memories of their authors, and that not one word 'was omitted from the copies.

'I am aware that these things will appear like paradoxes, 'and be scarcely believed; but nevertheless they are true. 'Let no one therefore suppose, that anything which he has 'thought or done secretly, can remain hidden after death; 'but let him be assured, that every act and every thought 'will then be exposed as in clear day. As the Lord said, '"There is nothing covered that shall not be revealed; '"neither hid that shall not be known. Therefore what- '"soever ye have spoken in darkness shall be heard in the '"light; and that which ye have spoken in the ear in closets '"shall be proclaimed upon the house-tops."†

As to punishments in the future life, Swedenborg makes this remarkable statement—

'Punishments in the World of Spirits are of many kinds, 'but no one suffers for deeds done on Earth. An Evil Spirit

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* Shakspere who knew, or at least observed, everything, makes Ulysses say of Cressida—

"Fie, fie upon her!
"There's a language in her eye, her cheek, her lip;
"Nay, *her foot speaks;* her wanton spirits look out
"At every joint and motive of her body."

'*Troilus and Cressida*,' Act iv., Scene 5.

† Nos. 462 and 463; Luke xii., 2 and 3.

'is only punished for the crimes he then and there commits. 'Nevertheless, there is no actual difference, whether it is said 'that the Wicked are punished for their crimes on Earth, 'or for the crimes they commit in the World of Spirits; 'because every one preserves his character through death, 'and attempts to repeat the deeds done in the flesh.

'Good Spirits are never punished, although they com- 'mitted sins on Earth, because they have no wish to repeat 'them. It has been revealed to me, that the wrong the 'Good sometimes do, is not with any design against the 'truth, nor out of an evil heart, but from hereditary impulse, 'in moments of blind delight, when their inmost nature is 'quiescent.'*

The World of Spirits lies between Heaven and Hell, and appears as an undulating valley, flanked by mountains and rocks. Every Society of Heaven and Hell has a gate opening into the World of Spirits, which gates are hidden and are found by no one, until the hour when he is ready to pass to his final lot. The fact is, every Spirit as to his Ruling Love *is* either in Heaven or Hell—(as indeed we all are, even here on Earth)—and by that Love, as by an invisible cord, he is irresistibly drawn from out all entanglements (represented by the sojourn in the World of Spirits) into open communion with the peculiar variety of Angel or Devil with whom he is at heart radically associated.

'In the World of Spirits there appear ways, like the 'ways or roads of Earth; some lead to Heaven and some 'lead to Hell; but the ways which lead to Hell do not appear 'to those who go to Heaven, nor the ways which lead to 'Heaven to those who go to Hell. Such ways are innume- 'rable, there being some which lead to every Society of 'Heaven, and to every Society of Hell. Every Spirit enters

* No. 509.

'the way which leads to the Society of his Love, and does 'not see the ways which lead to any other.'*

When the probation of a Good Spirit is at an end, he discovers the gate which leads to his place in Heaven. He enters with joy and finds himself among Angels, who are in nowise strange to him, whose faces are as friendly and familiar as though he had known them from childhood, and who welcome him as a brother. In the congenial air, he breathes with a new sense of ease and peace; he has come among his veritable kindred; and in their society he finds his occupation, and his happy and eternal home.†

When the period of an Evil Spirit is reached, he likewise discovers the entrance which leads to his place in Hell. The gates of Hell are only opened to such as are about to enter them; and they appear as dusky and sooty caverns, sloping into the deep, from which exhale nauseous and fetid stenches.

'Evil Spirits relish these stenches as delightful; for as 'every one on Earth is pleased with his own evil, so after 'death he is fond of the stench to which his evil corresponds. 'The Wicked, in this respect, may be compared to rapacious 'birds and beasts, such as ravens, wolves and swine, which 'gloat over carrion and dunghills. I once heard a certain 'Spirit utter a loud cry, as if seized with inward torture, on 'being struck with the fragrant effluvia of Heaven; and 'afterwards I saw him tranquil and glad in the effluvia of 'Hell.'‡

The Hells lie everywhere beneath the surface of the World of Spirits. The entrances to some, among the hills and rocks, are wide and large, to others strait and narrow,

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* '*Divine Love and Wisdom*,' No. 145.

† Thus is realized what Goethe imagined—'In our Father's Kingdom 'perhaps we shall be blessed with what here has been denied us, to know one 'another merely by seeing one another, and thence more thoroughly to love 'one another.' Quoted in Mr. Lewes's '*Life of Goethe*,' p. 519, ed. of 1864.

‡ No. 429.

and many of them rugged. Others, in the plains, are like dens and pits, chasms and whirlpools, bogs and stagnant waters. None are seen until a Spirit is ready to go to Hell, when he disappears down one of these entrances amidst an exhalation of fire and smoke and stench. As a Good Spirit finds his place among kindred Angels, so an Evil Spirit finds his place among kindred Devils.

It will be said, Why this World of Spirits is but a new version of old Purgatory! So indeed it seems to me; but Swedenborg in the fervour of his Swedish Protestantism would cut himself off from the weighty sanction of Catholicism. 'With regard to Purgatory,' he says, 'I can aver 'that it is a pure Babylonish fiction, invented for the sake 'of gain, and that no such place does or can exist.'* Much nonsense and falsehood may have been spoken of Purgatory, but there need be no question, that Purgatory and the World of Spirits are one and the same.

The Heavens.

The Societies of Heaven.

Heaven is composed of innumerable Societies of Angels, some large and some small; the large consist of myriads of Angels, the small of some thousands, and the least of some hundreds. The bond of these Societies is similarity of character; the Angels who are like each other dwell together; those who are unlike dwell apart, and far or near apart according to the degree of their unlikeness.

The Angels of each Society associate according to the same law: those who excel in goodness cluster together as the crown and centre of the Society; and those who are round about are distant from the centre according to the degree in which their excellence diminishes. The arrange-

* '*Apocalypsis Revelata*,' No. 784, and repeated '*Vera Christiana Religio*,' No. 475.

ment of a Society in this respect, may be compared to light decreasing from its origin to its circumference.

When Angels are in company with their like, they are in the freedom and joy of their life. Few therefore venture abroad beyond their own Society; for to go out from their own Society is like going out of themselves, or into an atmosphere straitened and uncongenial. To such an extent is this the case, that when some inferior Angels ascended to a superior Society they were unable to see anybody, although they looked about on every side, and although they were surrounded by a multitude; soon too, they were seized with such anguish of heart, that they hardly knew whether they were dead or alive; and, with all speed, flew back to the Heaven from whence they came, glad to rejoin their comrades, and vowing never again to aspire to regions beyond their province. The same happens when an Angel descends from a higher Society to a lower: 'he is deprived of his wisdom, 'stammers in his speech, and is filled with despair.'*

All the relationships of Earth, which are not based on similarity of character, are dissolved in the Spiritual World. 'They who pass from the World of Spirits into Heaven or 'Hell, know each other no more, and see each other no more, 'unless they are of similar disposition from similar loves.'† 'Of ten who were brothers on Earth, five may be in Hell 'and five in Heaven, and all in different Societies, and if one 'met another they would have no sense of their earthly 'relationship. Natural affinities perish after death, and are 'succeeded by spiritual affinities.'‡ On this principle Swedenborg settles the oft-asked question, 'Shall we know 'each other in the Future Life?' We shall, if we possess kindred hearts; if not, we shall be separated, and moreover have no desire for acquaintance. To most therefore—with

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* Nos. 35 and 209. † No. 427; and '*Apocalypsis Explicata*,' No. 46.
‡ '*Doctrina de Charitate*,' No. 26.

the exception perhaps of a short meeting in the World of Spirits—death must be an everlasting, though, rightly considered, not a mournful farewell.

The Angels of a Society possess a general resemblance of physiognomy, just as if they were members of one family, only the resemblance is more perfect than anything seen on Earth—

'It was shewn me how the general resemblance is particularly varied in the individuals of one Society. There 'appeared to me a face like that of an Angel, which was 'varied according to the affections of goodness and truth 'in one Society. The variations continued a long time, and 'I observed that the same general countenance continued as 'the common plane, and that the rest of the faces were only 'derivations and propagations from it.'*

Though the Angels of a Society are like each other, there is no identity, no sameness—

'The Hell of one is never exactly like that of another, 'nor is the Heaven of one the same as the Heaven of another. 'No two Men, no two Devils, no two Angels are exactly 'alike. When I only thought of two being exactly alike 'or equal, the Angels expressed horror.'†

'There is not moreover one heavenly Society, nor any 'two in a Society, who in matters of faith are entirely at 'one with each other in opinion.'‡ All receive the Divine Wisdom in diverse manner and measure, and in myriads of myriads of forms reflect the infinity of the Divine Intelligence.

Three Heavens.

The Angelic Host is divided into Three Heavens, perfectly distinct from each other—an Inmost or Third, a Middle or Second, and an Outmost or First Heaven.

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* No. 47. † Nos. 56 and 405. ‡ '*Arcana Cœlestia.*' No. 3,267.

The Angels of the Third or Highest Heaven are called Celestial. They love the Lord supremely and He fills their hearts with His love. They are in innocence, in token whereof they go naked. They are the Will of Heaven. They recognize truth by a sure instinct, and have therefore no need of reasoning, but do what is right spontaneously. They are of those to whom the promise is made by the Lord in Jeremiah—"I will put my law in their inward parts, "and write it in their hearts; and they shall teach no more "every man his neighbour, and every man his brother, say-"ing, Know Jehovah; for they shall all know me from the "least unto the greatest."*

The Angels of the Second or Middle Heaven are called Spiritual. Their affection is for the Divine Wisdom rather than for the Divine Love. They are the Intellect of Heaven, and their joy is to receive and discuss truths ere they reduce them to practice. They are as far inferior to the Celestial Angels as Wisdom is inferior to Goodness, Intellect to Will, Light to Heat.

The Angels of the First or Ultimate Heaven are called Natural. They are the Body of Heaven, and may be described as Obedient Angels. They do what is right because it is suggested by Goodness or commanded by Wisdom, and find pleasure and peace in their duty; but 'whilst they live according to the rules of morality, and 'believe in a Divine Being, have no particular concern for 'improvement.'†

Two Kingdoms of Heaven.

Viewed in another aspect the Angelic Host appears as Two Kingdoms—one called the Celestial and the other the Spiritual Kingdom.

The Brain, as the representative of the Mind, is, we

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* Jeremiah xxxi. 33 and 34. † No. 33.

know, shared between the Will and the Intellect, and the Body, as projected from and dependent on the Brain, is related in each of its parts, organs and members to the Will or to the Intellect. The Heart in the Body is the grand representative of the Will and the Lungs of the Intellect, and it would be easy, if necessary, to go over the whole Body and assign this function to the kingdom of the Will and that to the kingdom of the Understanding.

Just so with the Heavens. The Third Heaven is as the Will and the Second Heaven as the Intellect in the Brain, and the Outmost Heaven is as the Body apportioned between them. Thus it is, that the Three Heavens constitute Two Kingdoms.*

In Men there are two marked divisions—Men of Love and Men of Truth; the one living and acting from predominance of Will, and the other from predominance of Understanding. Translated to Heaven, they range themselves in Two Kingdoms; the higher of each division acting as the Brain and the lower as the Body.

The existence and order of the Three Heavens and Two Kingdoms were represented in the Courts of the Temple at Jerusalem. There were Three Courts, and the Outer Court was two-fold, signifying its division and relation to the Inmost and Inner Courts. Oberlin, who was a reader of '*Heaven and Hell*,' had a plan of the Temple hung on the wall of his church, and taught his hearers, that according to the degree of their regeneration would be their place in the Heavenly Kingdoms.

'All perfection increases towards the interiors, and de-
'creases towards the exteriors, because interior things are
'nearer to the Divine, and in themselves purer; but exterior
'things are more remote from the Divine, and in themselves
'grosser. Hence the perfection of the Celestial Angels

* Nos. 94 to 97, and '*Arcana Cœlestia*,' No. 9,741.

'immensely exceeds the perfection of the Spiritual, and the 'perfection of the Spiritual that of the Natural Angels.'*

The Celestial Angels form the Priestly Kingdom of the Lord, and in the Word are styled His Habitation. The Spiritual Angels form His Regal Kingdom, and in the Word are styled His Throne. On Earth the Lord was called Jesus from the celestial aspect and Christ from the spiritual.

'From places of instruction in the World of Spirits, 'novitiate Angels pass to their homes in the Heavens by 'eight ways, four of which lead to the Celestial and four to 'the Spiritual Kingdom. The ways which lead to the 'Celestial Kingdom ascend eastwards, and are lined with 'olives and fruit trees of many kinds: the ways which lead 'to the Spiritual Kingdom ascend westwards, and are 'adorned with vines and laurels: and this because vines and 'laurels correspond to the affection of truth and its uses, 'whilst olives and fruit trees answer to the affection of good 'and its uses.'†

The Universal Heaven is a Man.

The Angels, classified with exquisite nicety according to their varieties of character, in combination form a Grand or Divine Man.

'This is an arcanum as yet unknown on Earth, though 'most perfectly in the Heavens, where it constitutes the 'chief science of the Angels and a means of vast intelligence.

'Heaven is distinguished like the Human Body into 'parts and members, and the Angels know to which function 'every Society belongs; and hence they say, that so and so 'is in the Head, or Breast, or Loins, or Hands, or Feet.

'The Angels do not see Heaven as a Man, for it is im-'possible for the Universal Heaven to fall under the view of

* No. 34. † No. 520.

'any individual; but they sometimes see a remote Society, 'consisting of many thousands, in the Human Form.

'As every Angel is a Man, so every Society of Angels is 'a Man, and all Societies of Heaven together form the Grand 'Man.'*

We have here a new illustration of Swedenborg's old and favourite dogma, that the Method of Nature is everywhere the same; that what is true of the least is true of the largest; and that the Philosopher must take care never to be misled by size into supposing difference.

The assertion, that each Society of Angels and the Universal Heaven are in the Human Form, is usually cited against Swedenborg as the very height of mysticism or absurdity. Nevertheless, nothing is more credible when reasonably stated.

What indeed can a Society of Men or Angels be, other than an enlarged Man? What is any Society, but an Individual magnified?

A solitary Man would do everything for himself, painfully and imperfectly; but when he finds neighbours, they share with him the business of existence, and in co-operation toil is diminished and comforts multiplied. In Society it is discovered, that each Individual has some special skill or strength, and to each is assigned some function answering thereto. The business which the solitary Man roughly attempted to overtake is detailed amongst a multitude of hands, and is accomplished with a fullness and perfection impossible to any single pair. Thus in Society, a Man's fellows practically say to him, "Do your best for us and we "shall do our best for you;" and as Society enlarges and the division of labour extends to minutiæ, the Individual is redeemed more and more from the misery and drudgery of solitude. Man verily is a social being!

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* Nos. 51 to 67.

Is it not therefore manifest, that Society is nothing else than the reconstruction and developement of Man on a large scale? Society does nothing, Society can do nothing, which does not lie in germ, at least, in every Individual. In Society the finest faculty of each Individual is sought out and set to work (to speak ideally of Earth but actually of Heaven); and by the appointment of the peculiar strength and skill of each to its appropriate use, a new big Man is built up, excellent at every point.

Thus Swedenborg is to be understood, when he asserts that Heaven, and each Society of Heaven, is in the Human Form; and by no means limiting the assertion to the Angelic World—

'The whole Human Race, the men of a Kingdom, of a 'Province, of a City, and of a Household, are each in the 'Lord's view a Man; not,' he cautiously observes, '*that the* '*Men themselves so appear together*, but the *uses* which they 'perform in association are the uses of one Man. . . . Hence 'it is evident, that all the English appear before the Lord 'as One Man; likewise all the Dutch, all the Germans, all 'the Swedes and Danes, also the French, the Spaniards, the 'Poles, the Russians; either as Man-Angels or Man-Devils, 'according to the character of their uses.'*

We must be careful in reading Swedenborg's ascription of the Human Form to Society, not to confound Form with Shape, and thereby overturn his science into nonsense. Form we attribute indifferently to Mind and Matter, but Shape solely to Matter. The Mind is in the Human Form, the Brain is in the Human Form, but neither is in the Human Shape, though the Body, which is in the Human Shape, is derived from the Mind through the Brain, and in every nerve, tissue and particle corresponds to and expresses something existing in its Unseen Mental Origin. Form,

* '*Divine Love and Wisdom*,' from '*Apocalypse Explained*.'

Swedenborg defines as application to Use; and wherever, therefore, he finds any function in Mind or Society corresponding, for instance, to that of the Eye or the Hand in the Body, he identifies that mental or social function with the Eye or Hand. If the Uses are similar, he gives them the same name, however diverse in appearance—though one be an effort of the invisible Mind, another the edict of a Statesman, and another the march of an Army. In the Universe—the Macrocosm—he assures us there is nothing which has not its analogue in the Body of Man—the Microcosm. Hence therefore when he asserts that an association like the House of Commons is in the Human Form he does not mean, what is manifestly untrue, that it is in the Human Shape, but that functions *corresponding* to those of the Human Body are repeated by the Commons on another scale, and on another plane of existence. The leaders of the House fulfil the same Use as the Brain in the Body, and their followers the same Uses as the subordinate organs and members; and moreover, just so far as the House complies with the pattern of a perfect and healthy human organism, is the possibility of its efficiency; and just so far as it falls short of that pattern, is its existence maimed or diseased.

Hobbes is not a philosopher to whom we should resort for spiritual instruction, but he saw clearly that a Commonwealth was an enlargement of Man, or, as he atheistically puts it, 'An Artificial Man.' In his introduction to '*Leviathan*,' published in 1651, he observes that Nature is the art by which God made the World, which art Man has sometimes imitated in making a kind of Artificial Animal. Such, in his opinion, a Watch may be esteemed; for, says he, What is the heart but a spring, the nerves but so many strings, and the joints but so many wheels? The art of Man, he adds, has gone yet further, and attempted no less than making a resemblance of the most perfect work of Nature, which is Man—' For by art is created that great Leviathan

'called a Commonwealth or State (in Latin *Civitas*), which 'is but an Artificial Man, though of greater stature and 'strength, in which the Sovereignty is an Artificial Soul, as 'giving life and motion to the whole Body; the Magistrates 'and other officers of judicature and execution, Artificial 'Joints; reward and punishment (by which, fastened to the 'fear of the Sovereignty, every joint and member is moved 'to perform its duty) are the Nerves that do the same in the 'Body Natural; the wealth and riches of all the particular 'Members are the strength (*Salus Populi*) and people's 'safety; Counsellors, by whom all things needful for it to 'know are suggested to it, are the memory; equity and 'laws, the artificial Reason and Will; concord, health; 'sedition, sickness; and civil war, death. Lastly, the pacts 'and covenants, by which the piers of the Body Politic were 'at first made, set together and united, resemble that *fiat*, or 'the *Let us make Man*, pronounced by God in the creation.'

This doctrine of the correspondence between Society and the Human Body is as ancient as thought, and indeed underlies all speech concerning Society. The old fable of the Belly and the Members is a fine illustration of the universal sense of its truth, and St. Paul never reasons more vigourously and persuasively than when he tells the Ephesians, 'We are members of Christ's Body, of His flesh, 'and of His bones;' and the Corinthians, 'Know ye not that 'your bodies are members of Christ? He that is joined 'unto the Lord is one spirit. Ye are the Body of Christ, 'and members in particular. The Body is not one, but 'many: there be many members, but one Body. The eye 'cannot say unto the hand, I have no need of thee; nor can 'the head to the feet, I have no need of you. If one 'member suffer, all the members suffer with it; or if one 'member be honoured, all the members rejoice with it.' And to the Romans, 'For as we have many members in one 'body, and all members have not the same office, so we,

'being many, are one Body in Christ, and every one 'members one of another.'*

These analogies, Swedenborg convinces us, are by no means fanciful, but that the Church, whose life is Christ, is as veritably a Man as to Form (that is to say, as to the relation and connection of the *Uses* of its Members) as any structure of flesh and bones which we dignify with the title of Humanity.

Thus in the Human Form, the Angels find the plan of their Society, of their Heaven, and of the Universe of Heavens; and know precisely their place in the Grand Human Economy, and find all their joy in the faithful exercise of their own little function there.

Why Heaven is a Man.

Heaven is in the Human Form because the Lord, who is the Life of Heaven, is a Man. 'It is common for the Angels 'to say, that the Lord alone is a Man, and that they are 'Men from Him, and that every one is a Man in so far as he 'receives and manifests the Lord.

'No Angel in all the Heavens ever perceives the Divine 'in any other than the Human Form; and what is wonderful, 'they who are in the superior Heavens are not able to think 'of the Divine otherwise. Hence the wiser the Angels are, 'the more clearly they perceive, that God is in a Human 'Form.'†

Swedenborg thus resolves Heaven and Humanity into God—the Lord. Angels and Men are in themselves dead husks, but vivified by the Divine Presence. The Lord is the All in All of Heaven—of Mankind. Heaven is not Heaven from the Angels, but from the Lord. Wisdom and

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* Ephesians v., 26.; I. Corinthians, vi., 15, 17 and xii., 14 to 31; and Romans xii., 4, 5.

† Nos. 78 to 80.

Love are no more than the Lord manifest in the Angel—the Man. 'In Heaven to love the Lord does not mean to love 'Him as to Person, but to love the Goodness and Truth 'which are from Him'*—that is to say, to worship Him as manifest in His Creatures. The Angels clearly perceiving that they can do no good nor think any truth of themselves, and that the love in their hearts and the wisdom in their understandings are the Lord's in them, disown all merit, all self-righteousness.

'Spirits who arrogate merit and righteousness are not 'received into Heaven. The Angels avoid them as stupid 'and as thieves; as stupid because they do not know, that 'of themselves they are lifeless, and as thieves because they 'rob the Lord of what is His.'†

We shall have further occasion to speak of Swedenborg's exposition of the mystery of consciousness and of the transfer of freedom and personality from the Creator to the Creature, and here content ourselves with the simple statement of the fact, that Heaven in its innumerable myriads of forms of manhood and womanhood, in its love and its wisdom, its joy and its brightness, derives all at every instant from the Lord.

We now turn to a description of the external order and appearance of the Heavens.

Swedenborg tells us, that an Angel or a Devil dwells in circumstances corresponding in every particular to his spiritual character, and varied at every instant with the alternations of that character. What a Spirit *is* the Spirit *sees;* insides and outsides, the unseen and the seen evermore perfectly harmonize. Hence, in a word, Heaven is loveliness, and Hell is ugliness.

In the following pages we shall do no more than supply

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* No. 15. † Nos. 8, 9 and 10.

a few illustrations of this great Law of Correspondence between Character and Appearance.

The Sun of Heaven.

Since the Lord is the Life of the Angels, He perforce appears before them as their Sun; what He is within, He is manifest without. In the Wills of the Angels, He is love, and in their Understandings, He is wisdom; and this inner fact, transferred to the sphere of vision, results in His appearance as the Sun of Heaven, whose heat corresponds to each Angel's love, and whose light corresponds to each Angel's wisdom. Every Angel dwells in just such heat and light as answers to his love and wisdom.

'To every one the Sun appears differently, even as every 'one receives the Lord differently. To the Celestial Angels, 'the Sun appears fiery and flaming; to the Spiritual Angels, 'white and brilliant; the one Kingdom receiving more of 'the Divine Good and the other more of the Divine Truth. 'Goodness and Truth are not two but one in the Lord, but 'are separated in the Angels. The most perfect Angels 'are those, who receive His Love and Wisdom in equal 'measure.'*

As to the existence of the Spiritual Sun, Swedenborg cites his own experience—

'That the Lord really appears in Heaven as a Sun, has 'not only been revealed to me by Angels, but also on several 'occasions by actual sight.

'The light of Heaven far exceeds the mid-day light of 'our Earth. I have often seen it, even in the time of even-'ing and night, and can testify that the light of our Natural 'Sun is as shade in comparison. Its whiteness and bright-'ness surpass all description.'†

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* Nos. 118 and 133.

† Nos. 118 and 126; and '*Arcana Cœlestia*,' Nos. 1,531 and 7,173.

The Lord is also seen by the Angels at times in an angelic form. He possesses an Angel with His Spirit, so that the private consciousness of the Angel is subdued, and the Angel speaks as the Lord, and is seen and heard by the Angels as the Lord.

'I have seen the Lord in an angelic form out of the Sun, 'and a little beneath it at a great altitude, and also near 'at hand with a resplendent countenance; and once as a 'flaming beam in the midst of the Angels.'*

The Sun of Heaven does not appear above the head, or in the zenith, but before the faces of the Angels at an angle of 45°; nor does the Sun move from that position, but remains steadily fixed in the East, as the common centre whence all direction and determination are derived.†

The Angels of the Celestial Kingdom, who dwell peculiarly in the Sun's warmth, spread themselves in their ranks from the East to the West, declining in love as they recede westwards. The Angels of the Spiritual Kingdom, whose peculiar joy is the light, spread themselves in their ranks from the South to the North, declining in wisdom as they recede northwards.

The order of Earth is inverted in Heaven; *here* the centre of gravity is the centre of the Earth; *there* the centre of attraction is the Sun. As in this World, however we move, our bodies remain steadily related to the centre of the Earth, so in Heaven, however an Angel may turn, the Sun in the East is constantly before his face.

'The Angels have the East before them whithersoever 'they turn. They bend their faces and bodies in every 'direction like Men, but the East is always before their 'eyes.

'That the Angels have the Lord constantly before them 'has been made known to me by much experience; but

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* Nos. 55, 79 and 121. † Nos. 118 and 124.

'whenever I have been in company with the Angels, the 'Lord has been sensibly present before my face, not seen 'indeed, but perceived in light.

'That there is such a turning to the Lord, is one of the 'wonders of Heaven; for it is possible for many Angels to 'be in the same place, and one may turn his face and body 'in one direction, and another in another, and yet all see the 'Lord before them; and every one have the South on his 'right hand, the North on his left, and the West behind.'*

Times and Seasons with the Angels.

Heaven has its Times and Seasons, but not with the uniformity of Earth. In Heaven there is no bleak winter, and no dark night; but there is brightness and there is dullness, there is spring and summer, morning, and noon, and evening, all produced by, and answering to, similar alternations in the minds of the Angels.

'The Angels are not constantly in the same state of 'love, nor, consequently, of wisdom. Sometimes they are 'in a state of intense love, and sometimes in a state of love 'not so intense, decreasing by degrees from its greatest to 'its least intensity. When they are in the greatest degree 'of love, they are in the light and heat of their life, or in 'their brightness and delight; but when they are in the 'least degree, they are in shade or cold, or in their state of 'dimness and apathy, from which they rise again by degrees 'to their former height of joy. These states do not succeed 'each other uniformly, but with variety, like the variations 'of light and shade, heat and cold, which change with 'perpetual variety within our natural year.'†

The Angels say these changes do not originate in the Sun, who is ever the same, but in themselves, and indicate a partial relapse from love into self-love. In their states of

* Nos. 143 and 144. † No. 155.

dimness, when the Sun becomes as a Moon, they are renewedly convinced that there is no joy apart from the Lord.

'When the Angels are in their last state, which is when 'left to self-love, they begin to be sad. I have conversed 'with them when in that state, and have seen their sadness; 'but they said that they hoped soon to return to their 'pristine love, and thus as it were again into Heaven; for 'it is Heaven to them to be withheld from self-love.'*

Moreover, without such changes even heavenly life would lose its zest. Eternal uniformity would lapse into eternal misery; life would be weariness, and sleep unto death welcome in a land of flat unvaried pleasantness. Heaven is Human Nature beatified, and in Heaven, Human Nature has its every desire satisfied, and variety or change is not the least of its necessities.

No Time in Heaven.

There are no clocks in Heaven. What we in the World call Time, marked into days by the reel of the Earth on its axis and into years by its race round the Sun, is unknown to the Angels. Outside themselves they have no gauge for Time. Day and its brightness lasts as long as they are in delight, and evening prevails as their delight subsides. Time is subject to them, and not they to Time; the only clocks are their hearts; by their states alone reckoning is kept, and their days are merely the measure of their desires.

'Events succeed each other in Heaven as on Earth, but 'the Angels have no notion or idea of Time external to 'themselves. They do not even know what is meant by a 'year, a month, a week, a day, an hour, to-day, to-morrow, 'yesterday; and when they hear them named by Man, they

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* No. 160; and '*Arcana Cœlestia*,' Nos. 694, 731, 1,023, 1,044, 9,334-36, and 9,452-54.

'translate them into States of Mind. Hence it is that Times 'in the Word signify States.'*

All this may appear very strange, but it flows as an inevitable consequence from the law which subordinates the phenomena of the Spiritual World to the Mind of the Angel —or the Devil. Our life here moreover will supply many indications of the truth of what Swedenborg tells us. How short an hour is when passed with a pleasant friend, and how long an hour is when passed on the rack of anxiety! Yet we must know, that sixty minutes, independently of the Mind, are never longer or shorter. 'Jacob served seven 'years for Rachel, and they seemed unto him but a few 'days, for the love he had to her.' Our real life is altogether above the vicissitudes of days and years; we are old as our hearts wither with selfishness, and ever young as they grow tender and true.

'Since the Angels have no idea of Time, they have a 'different idea of Eternity from what is entertained on 'Earth. Eternity is perceived by them as Infinite State, 'not as Infinite Time. I was once thinking about Eternity, 'and by the idea of Time I could perceive what was meant 'by *To Eternity*, namely, existence without end; but I could 'form no conception of what was *From Eternity*, and there- 'fore none of what God had done from Eternity before 'Creation. When anxiety arose in my mind on this account, 'I was elevated into the sphere of Heaven, and thus into 'that perception of Eternity in which the Angels are, and 'then I was enlightened to see, that Eternity must not be 'thought of from Time, but from State; and thus a percep- 'tion of *From Eternity* was communicated to me.'†

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* Nos. 162 and 165.

† No. 167. 'I once thought of the essence and omnipresence of God 'from Eternity, that is of God before the creation of the Earth; and because 'I could not remove Spaces and Times from my thoughts, I was brought into

No Space in Heaven.

As there is no Time in Heaven there is no Space; there are appearances of Space, just as on Earth, but instead of being fixed, they are altogether subject to the Minds of the Angels. The distance between London and Melbourne is fixed beyond the influence of the Mind, and a friend in the one city, however ardently he may desire to meet a friend in the other, will consume a certain number of days in the passage; but in Heaven the case is quite otherwise; the hot desire in Heaven would annihilate the appearance of distance.

'When an Angel goes from one place to another he 'arrives sooner when he is ardent, and later when he is 'indifferent; the way, whilst it remains the same, being 'shortened or lengthened for him, in accordance with the 'force of his impulse. This I have often seen, and wondered 'that it should be so.'*

The appearances of Space in the Spiritual World indicate nothing but differences of character; and hence it is, that those who are of kindred mind dwell together, and those who are of dissimilar mind apart; and the extent of characteristic difference is represented in corresponding separation as to Space. Nothing can overcome these distances in the Spiritual World but sympathy. Between Heaven and Hell a great gulf is fixed. Angel and Devil can seldom meet, nor even Angels of different regions intermingle without suffering. The widest spaces of Earth any one may traverse, but the spaces of the Spiritual World

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'anxiety; for the idea of Nature entered instead of God: but it was said to 'me, "Remove the ideas of Time and Space, and you will see." I did so, 'and then I saw; and from that time forth I was enabled to think of God '*from* Eternity.' '*De Amore Conjugiali*,' No. 328.

* No. 195.

are impassable save to a universal sympathy, which, we apprehend, few or none possess.

'Hence it may be seen, that although there are Spaces 'in Heaven as real as on Earth, yet nothing in Heaven is 'measured by Space, but by States of Mind; and no notion 'or idea of Space, apart from Mind, can enter the thoughts 'of the Angels.'*

The scenery of Heaven being thus plastic to the Minds of the Angels, it need not be concluded, that it has little permanence. There is as much fixity in heavenly scenery as there is in angelic character; and angelic character having emerged from the turmoil and probation of Earth, has entered into peace and assurance for ever. Yet even in the light of our transitory earthly experience we may know, that character in its essential structure changes slowly, if at all, and were its perturbations displayed in Nature, they would be represented by cloud and sunshine, cold and heat, wind and rain, rather by cataclysms, by deluge and earthquake. Even so the basis of an Angel's character is repeated in the groundwork of his landscape, and the variations of his thoughts and feelings in superficial phenomena thereupon.

The Homes of the Angels.

'Whenever I have conversed with the Angels mouth to 'mouth, I have been present with them in their houses, which 'are exactly like those of Earth, but more beautiful. They 'contain chambers, parlours, and bed rooms in great num-'bers, courts also, and around them gardens, shrubberies, 'and fields.

'Where Angels live in society, their houses are arranged 'in the form of a city, with streets, lanes, and squares, 'exactly like the cities on our Earth. It has been granted 'me to walk through them, and to look about on every side,

* Nos. 195 and 198.

'and occasionally to enter the houses. This occurred when 'I was wide awake, and when my inner eyes were opened.

'I have seen palaces in Heaven magnificent beyond de- 'scription. Their upper parts were refulgent, as if they were 'pure gold, and their lower parts as if they were precious 'stones. Some were more splendid than others, and the 'splendour without was equalled by the magnificence within. 'The rooms were ornamented as neither language nor science 'can adequately describe. On the south were paradises in 'which all things were in like manner glorious. In some 'places the leaves of the trees were like silver and the fruits 'like gold. The colours of the flowers, which were arranged 'in beds, were like rainbows. The grounds were contiguous 'to other palaces, which terminated the view.

'The Architecture of Heaven is such, that one might say 'it is the very Art itself; nor is this to be wondered at, 'because that Art is indeed from Heaven.

'The Angels said that such things, and innumerable 'others still more perfect, are presented before their eyes 'by the Lord, but that nevertheless they delight their minds 'more than their eyes, for in all they discern correspondences 'of things Divine.'*

The houses and furniture of the Angels vary from simplicity to magnificence, according to their owner's intelligence and usefulness, and consequent dignity. Houses in Heaven are not constructed by hand like houses on Earth, but are created by the Lord for each Angel *through* each Angel's character. There is nothing, indeed, in any angelic mansion which does not correspond to something in the Mind of the householder.

Swedenborg has much to say in many places of the glories of the Heavens, but his descriptions usually run in commonplaces concerning gorgeous architecture and up-

* Nos. 184 and 185.

holstery in gold and silver and precious stones, and paradises after Dutch patterns. He is a poor hand at painting celestial scenery, but a lively imagination may find abundant scope and warrant for working from the principles he lays down.

'The Angels of the Lord's Celestial Kingdom dwell, for 'the most part, on mountains; those of the Spiritual King-'dom on hills; and the Angels of the lowest parts of Heaven 'in rocky places.

'There are also Angels who do not live in Societies, but 'in separate houses and families. These dwell in the midst 'of Heaven, and are the best of the Angels.'*

The Angels are Men and Women.

It is scarcely necessary to state, what has all along been asserted or assumed, that Death works no change whatever on Human Nature, beyond the destruction of the material body, and that Men and Women awake in the World of Spirits so perfectly themselves, so completely Men and Women, that it often requires some effort to realize the fact that they have risen from Earth to Spirit.

'From all my experience, which has now continued for 'many years, I can declare and solemnly affirm, that the 'Angelic Form is in every respect Human; that Angels 'have faces, eyes, ears, breasts, arms, hands and feet; that 'they see, hear, and converse with each other, and, in a 'word, lack no external attribute of Man, except the mate-'rial body.

'I have seen Angels in their own light, which exceeds 'by many degrees the noon-day light of Earth, and in that 'light I have observed all parts of their faces more distinctly 'and clearly than ever I did the faces of Men on Earth. 'It has also been granted me to see an Angel of the

* Nos. 50, 188, 189 and 207.

'Inmost Heaven. His countenance was brighter and more 'resplendent than the faces of the Angels of the Outer 'Heavens. I examined him closely, and found him a Man 'in all perfection.'*

Again he testifies—

'A Man is equally a Man after Death, and a Man so 'perfectly, that he knows no other, than that he is still on 'Earth. He sees, hears and speaks as on Earth; he walks, 'runs and sits as on Earth; he eats and drinks as on 'Earth; he sleeps and wakes as on Earth; he enjoys sexual 'delights as on Earth; in short, he is a Man in general and 'every particular as on Earth, whence it is plain, that Death 'is a continuation of Life, and a mere transit to another 'plane of being.'†

Nevertheless the difference between the life of Earth and of Heaven is great, for the senses of the Angels are far more exquisite than those of Men.‡ All that we have and enjoy, the Angels have and enjoy, but in a delicacy and perfection far beyond our gross and sluggish perceptions. Verily 'Eye hath not seen, nor ear heard, neither have 'entered into the heart of man, the things which God hath 'prepared for them that love Him.'

The Beauty of the Angels.

The Angels are forms of love, and their beauty is ineffable. Love beams from their countenances, inspires their speech, and vivifies their every action.

From every Spirit (and indeed from every Man) there emanates a sphere, an air, an aura impregnated with his life, and by which his quality is made sensible. This aroma,

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* No. 75.

† '*Continuatio de Ultimo Judicio*,' No. 32; and '*De Cœlo et de Inferno*,' No. 461.

‡ No. 462.

this atmosphere, in the case of the Angels, is so full of love, that it affects the inmost life of all who draw near them.

'I have,' says Swedenborg, 'sometimes perceived the 'spheres of the Angels and have been most tenderly and 'deeply touched thereby.

'The Human Form of every Angel is beautiful in pro-'portion to his love of Divine Truth and subjection thereto. 'The Angels of the Inmost Heaven are consequently the 'most beautiful; for spiritual perfection increases towards the 'centre of Heaven and decreases towards the circumference.

'I have seen faces of Angels of the Third Heaven which 'were so lovely, that no painter, with the utmost power of 'his art, could depict even a thousandth part of their light 'and life; but the faces of the Angels of the Lowest Heaven 'might, in some measure, be represented.

'They who are in Heaven are continually advancing to 'the spring-time of life, and the more thousands of years 'they live, the more delightful and happy is the spring to 'which they attain. Good women, who have died worn out 'with age, come after a while more and more into the flower 'of youth, and into a loveliness, which exceeds all concep-'tions of beauty which can be formed from what the eye has 'seen. Goodness moulds their forms into its own image, 'and causes the countenance to beam with grace and sweet-'ness. Some who have beheld them have been overwhelmed 'with astonishment.

'In fine, *to grow old in Heaven is to grow young.*' *

Marriage in Heaven.

Death leaving Human Nature unaffected, leaves Sex unaffected. Angels are Men and Women with all the passions of Men and Women, and consequently Marriage is the rule of Heaven.

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* Nos. 17, 414 and 459.

'Marriage in the Heavens is the conjunction of two into 'one Mind.

'The Mind consists of two parts—the Understanding 'and the Will; and when these act in unity, they are 'called one Mind. In Heaven, the Husband acts as the 'Understanding and the Wife as the Will: each has an 'Understanding and a Will, but in the Husband, the 'Understanding predominates, and in the Wife, the Will; 'and character is determined by the faculty which pre-'dominates.

'In Angelic Marriage there is no predominance: the 'Will of the Wife is the Will of the Husband, and the 'Understanding of the Husband is the Understanding of 'the Wife. Each loves to will and think as the other wills 'and thinks. The Will of the Wife enters into the Will of 'the Husband and the Understanding of the Husband into 'the Understanding of the Wife. Thus are their Minds 'conjoined—actually conjoined, so that married partners 'are not called two, but One Angel.

'This conjunction of Minds descending into the Body is 'felt as love, and that love, conjugal love.'*

From the cohabitation of Angels no children are born, but instead their union is thereby perfected, and their love and intelligence increased.†

'They who have regarded adulteries as detestably 'wicked, and lived in the chaste love of marriage, are above 'all others in the order and form of Heaven after death. 'Their beauty is surpassing, and the vigour of their youth 'endures for ever. The delights of their love are unspeak-'able, and they increase to eternity; for all the delights 'and joys of Heaven are collected into wedded love, since 'Marriage corresponds to the conjunction of the Lord and

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* Nos. 367 and 369. † No. 382.

'the Church. No language can describe the external 'delights of those Angels.'*

The Garments of the Angels.

The Angels of the Inmost Heaven go naked, for they are peculiarly in innocence, but in the other Heavens the Angels appear clothed, and each Angel in vesture corresponding to his intelligence.

'The most intelligent have garments which glitter as 'with flame, and some are resplendent as with light. The 'less intelligent have garments of clear or opaque white 'without splendour. The still less intelligent have gar-'ments of various colours.

'The garments of the Angels do not merely appear to 'be garments, but they really are garments; for they not 'only see but feel them, and have many changes, which they 'take off and put on, laying aside those which are not in 'use, and resuming them when they come into use again. 'That they are clothed with a variety of garments, I have 'witnessed a thousand times; and when I inquired whence 'they obtained them, they told me, "from the Lord," and 'that they receive them as gifts, and that they are some-'times clothed without knowing how. They also said that 'their garments are changed according to the changes of 'their states of Mind.'†

The Power of the Angels.

'The Power of the Angels in the Spiritual World is so 'great, that if I were to adduce all the examples of it which 'I have seen, they would exceed belief. If anything there

* No. 489. Of Married Life in the Heavens much more, equally exquisite, might be related, but as Swedenborg in 1768 published a special treatise on Conjugal Love, which, in due course, we shall review, no more need be added at present.

† Nos. 178 and 181.

'makes resistance, and ought to be removed because con-
'trary to Divine Order, they cast it down and overturn it
'by a mere effort of will and by a look.

'I have seen mountains, which were occupied by the
'Wicked, thus cast down and overthrown, and sometimes
'made to shake from one end to another, as by an earth-
'quake. I have beheld rocks cleft in sunder, down to the
'deep, and the Wicked who were upon them swallowed up.
'I have also seen some hundreds of thousands of Evil
'Spirits dispersed and cast into Hell; for numbers are of
'no avail against the Angels, nor arts, nor cunning, nor
'confederacies: they see through all and dispel them in a
'moment.

'In the Natural World, when permitted, Angels may
'exercise similar Power as is plain from the Word, in
'which we read, that they utterly destroyed armies, and
'caused a pestilence of which seventy thousand men died.
'Of the Angel who caused the pestilence it is written, "The
'"Angel stretched out his hand against Jerusalem to destroy
'"it; but Jehovah repented Him of the evil, and said to the
'"Angel, who destroyed the people, It is enough, stay now
'"thy hand. And David saw the Angel, who smote the
'"people."'*

It is however to be clearly understood, that the Angels have no Power of themselves. They are simply instruments in the hand of the Lord. They are Powers only so far as they acknowledge their dependence upon Him. If any Angel is so silly as to think that he has Power of himself, he instantly becomes so weak, that he cannot resist a single Evil Spirit.

The Power of the Angels is derived from their reception of the Divine Truth, and their Power is equal to the measure of its reception; moreover, their reception of Divine Truth

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* No. 229; and 2 Samuel xxiv. 15, 16, 17.

is strictly limited by the measure in which they receive the Divine Love; for Truths have all their Power from Love, and none without Love: on the other hand, Love has all its Power by Truths, and none without Truths; Power results from their conjunction. So far, therefore, as an Angel's Will is inhabited by the Divine Love, and his Understanding by the Divine Truth, he is a Power, and so far the Lord is with him.

'The Angels are of various Powers. The strongest 'Angels constitute the Arms of the Grand Heavenly Man. 'They who are in that province are in Truths more than 'others, and there is an influx of Love into their Truths 'from the Universal Heaven. The Power of the whole 'Man transfers itself into the Arms, and by them the whole 'Body exercises its force. Hence it is that Arms and Hands 'in the Word denote Power.

'In Heaven there sometimes appears stretched forth a 'naked Arm of such stupendous Power as to be able to break 'in pieces everything it meets with, even if it were a rock 'on Earth. Once it was moved towards me, and I had a 'perception that it was able to crush my bones to powder.

'The immense Power the Angels have by Truths is 'manifest from the circumstance that an Evil Spirit, when 'only looked at by an Angel, falls into a swoon, and loses the 'appearance of a Man, until the Angel turns away his eyes. 'This effect is produced by the look of the Angels, because 'their sight is from the Light of Heaven, which is from 'Divine Truth. Their Eyes also correspond to Truths 'derived from Love.'*

The Wisdom of the Angels.

The Wisdom of the Angels so far transcends the Wisdom of Men as to be incommunicable by human language. The

* Nos. 231 and 232

Angels, in fact, may be called Wisdoms. Their thoughts are not bounded by notions derived from Time and Space, nor are they drawn downwards by cares for the necessaries of life; 'for all they require is given them freely by the Lord, 'they are clad gratis, they are fed gratis, they are housed 'gratis.'*

'The chief reason why Angels are capable of such Wisdom 'is, because they are free from the dominion of Self-Love; 'for, just in the degree that any one is free from Self-Love, is 'it possible for him to grow wise in Divine Truth. Those in 'whom Self-Love predominates are in thick darkness as to 'heavenly things, how acute soever they may be esteemed in 'worldly affairs.'†

Angelic Wisdom is, in comparison with Human Wisdom, as a myriad is to one. To illustrate the case by an example—

'An Angel from his Wisdom described Regeneration, 'and presented a hundred arcana concerning it in their 'order, filling every arcanum with ideas which contained 'arcana still more interior. His description embraced the 'whole subject from beginning to end; he explained in what 'manner the Spiritual Man is conceived anew, is carried, as 'it were, in the womb, is born, grows up, and is successively 'perfected; and he said he could increase the arcana to 'several thousands, that what he had said related only to the 'Regeneration of the External Man, and that there were 'innumerable other things relating to the Regeneration of 'the Internal Man.

'From this and similar examples, which I have heard 'from Angels, it was made evident to me how great is their 'Wisdom, and how profound, in comparison, is the Igno-'rance of Man; for he scarcely knows what Regeneration 'is, and is not acquainted with a single step of its progres-'sion in himself.'‡

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* No. 266. † No. 272. ‡ No. 269.

The Wisdom of the Angels, in common with all else pertaining to them, varies in character and degree in every individual. There are wise Angels and there are Simple Angels. The Wisdom of the Inmost Heaven far exceeds that of the Middle Heaven, and the Wisdom of the Middle Heaven far exceeds that of the Outmost Heaven.*

'The Angels are perfected in Wisdom continually, but 'they cannot to Eternity exhaust the Divine Wisdom. The 'Lord is infinite; the Angels are finite; and there is no 'proportion between the Infinite and the Finite.

'All in Heaven desire Wisdom and relish it as a hungry 'man relishes food. Knowledge, Intelligence, Wisdom are 'spiritual nourishment, as food is physical nourishment; 'they mutually correspond to each other.'†

The life of Angelic Wisdom is Goodness. The dependence of the Understanding on the Will is a fact never lost sight of by Swedenborg. The Will is a king who holds the Reason and the Memory in service, and whatsoever makes its appearance in the Reason or the Memory out of harmony with the affections of the Will, is, sooner or later, slain and extirpated.

Hence in the Future Life a Good Heart (which stands for a Will inhabited by the Divine Love) soon rejects false doctrine from the Understanding, and receives Truth in correspondence with its Goodness; on the other hand, an Evil Heart rejects from its subordinate Understanding all Truth at variance with its lusts. What is thus done speedily and thoroughly beyond the grave is only the consummation of a process begun on Earth—a process which we may detect in our own Minds, in Sects, in Nations. Goodness loves Truth, seeks it, and cherishes it; Evil loves Falsehood, seeks it, and burrows in it. Goodness and Truths, Evil and Lies have invincible affinities.

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* No. 267. † Nos. 273 and 274.

Wisdom is in Truth and in Truth only; and as Truth can alone find a home in the Understanding which is allied to a Good Heart, the Good Man is the only Wise Man—the only Man who has with Truth a real and vital connection.

From this it is not to be inferred, that the culture which science, literature and business confer on the Mind passes for nothing in the Spiritual World; far otherwise. '*The 'Human Mind is like a field which acquires a quality accord-'ing to its cultivation.*'* The difference to Eternity remains wide between the Good Man, who has diligently cultivated his Understanding, and the Good Man who has jogged faithfully through his earthly duties without any hard intellectual endeavour. What a Man is on Earth, he is in Heaven: his original faculties are there only purified, polished and expanded. The simple Good Man is in Heaven the simple Angel, and the intelligent Good Man is the Wise Angel—the leader and the helper of the less wise.

'All are received into Heaven, who have loved Goodness 'and Truth for their own sake: they who have loved much 'are called Wise, and they who have loved little are called 'Simple. The Wise in Heaven are in great light, but the 'Simple are in less light; and everyone in light according 'to the degree of his affection for Goodness and Truth.'†

The storing up of Knowledge in the Memory is not to be mistaken for that culture of the Understanding which abides for ever; but the ability to discern the why and the wherefore, the causes and connections of things, and especially of the dependence of Creation in every item, at every instant, upon God, the Great First Cause.

'I have conversed with many of the Learned, who en-'joyed the highest literary celebrity on Earth, but who in 'heart denied the Divine Being, how much soever they con-'fessed Him with their lips. They were become so stupid,

* No. 356. † Nos. 349 and 350.

'that they could scarcely comprehend any civil, much less, 'any spiritual truth. I perceived and saw also, that the 'interiors of their Minds were so closed, as to have become 'black — (Mental States are represented visibly in the 'Spiritual World)—and thus they could not endure any 'heavenly light. The blackness was deeper and more ex-'tensive in those who had confirmed themselves against the 'Divine by their learned scientifics. Such men in the other 'life receive false principles with delight, and absorb them 'as a spunge does water, and they repel every truth, as a 'bony elastic surface repels what falls upon it.

'I have also been told, that the interiors of those who 'have confirmed themselves against the Divine and in favour 'of Nature, are ossified: their heads also appear callous, as 'though they were made of ebony, and this appearance 'reaches to the nose,—a sign that they have no longer any 'perception.

'Spirits of this character are immersed in whirlpools, 'which appear like bogs, where they are terrified by the 'phantasies into which their falses are turned. The infernal 'fire which torments them is their lust of glory and a name, 'by which they are excited to speak bitterly one against 'another, and to torment with fiendish ardour those who do 'not worship them as deities. They torture each other in 'this manner by turns. Such is the change which all 'worldly learning undergoes, which has not been illustrated 'by Divine Light.'*

The Memory and its contents are to the Mind what the Stomach and its contents are to the Body. Facts in the Memory are not Intelligence. Until learning is digested and assimilated, and put to use by the Understanding, it is no more a part of the Mind than food in the Stomach is blood and bone and tissue: learning like food must be in-

* No. 354.

corporated with his structure ere it can be described as the Man's. Perfect indeed are these analogies between Mind and Body!

Men therefore who have crammed their memories with languages and erudite gossip, whatever their reputation on Earth, find themselves of small account in the Spiritual World. Their acquirements, having no hold on their life, are left behind with their other possessions, and the fools they inwardly were here, they manifestly appear there.

Dependent as the Memory is on the Understanding, the Understanding is on the Will. In a holy Will alone is the perennial root of Wisdom. It is possible to seek Truth, not for its own sake, nor for its use to others, but for private aggrandizement. In such a courtship, our only interest in Truth is selfish. Did not the Truth promise to contribute to our glory, we should be indifferent to it; did it thwart us, we should hate it. We can only be really wise by Truth, and Truth can only be held as a permanent possession by the attraction of Divine Love in our Wills. If our Hearts are nothing but Self-Love, we may, impelled by its fierce heat, lay up stocks of learning, turn every scrap into display, and argue and rhapsodize to the world's applause; but there ends our reward. We have loved ourselves—never the Truth; and when the masks and vain shows of this world have for us passed away, we shall appear in the Land of Spirits insane with self-conceit, and banished far from the Angels, who love Goodness and Truth for their own sake, and who could say to God in their pilgrimage below, "Though Thou slay me yet will I trust in Thee."

Worship in Heaven.

Divine worship in the Heavens appears to be celebrated in much the same manner as among English Dissenters, where preaching is made the main business.

'In order that I might understand the nature of the

'assemblies in the churches of Heaven, it has been granted 'me to enter them sometimes, and to hear the preaching.

'The Preacher stands in a pulpit in the East: before his 'face sit those who are in the light of wisdom above others, 'and on their right and left, those who are in less light. 'They sit in the form of a circus, so that all are in view of 'the Preacher, and no one sits on either side of him, so as 'to be out of his sight. Novitiates stand at the door, on 'the east of the temple, and on the left of the pulpit. No 'one is allowed to stand behind the pulpit, because the 'Preacher would be confused by it;* and he is confused if 'any one in the congregation dissents from what is said, so 'that the dissentient is bound to turn away his head.'†

In another place Swedenborg describes a chapel in Heaven which he visited with ten strangers from the World of Spirits under the guidance of an Angel—

'In the morning the strangers heard a proclamation, '*To-day is the Sabbath.* They arose and asked the Angel 'what it meant. He replied, "It is for the Worship of '"God, which returns at stated times, and is proclaimed '"by the Preachers. The Worship is performed in our '"temples and lasts about two hours; wherefore, if it '"please you, come along with me, and I will introduce '"you." So the strangers made themselves ready, and 'followed the Angel to the temple. It was a large build- 'ing, capable of containing an audience of 3,000, of a semi- 'circular form, with benches carried round in continuous 'sweep, the hinder ones being more elevated than those in 'front. The pulpit in front of the seats was drawn a little 'from the centre; the door was behind the pulpit on the

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* 'In Heaven it is not lawful for any one to stand behind another, and to 'look at the back of his head; because the influx of Goodness and Truth 'from the Lord would be disturbed thereby.' No. 144.

† No. 223.

'left hand. The ten strangers entered with the Angel, who 'pointed out to them the places where they were to sit; 'telling them, "Everyone that enters the temple knows '"his own place by a kind of instinct; nor can he sit in '"any place but his own: in case he takes another place, '"he neither hears nor perceives anything, and he also '"disturbs the order; the consequence of which is, that the '"Preacher is not inspired."'*

The sermons preached in the Heavens are fraught with such wisdom, that nothing on Earth can be compared to them: all of them are practical, all bear on life, and none of them on faith apart from life.

'Real Divine Worship in the Heavens does not however 'consist in frequenting chapels and hearing sermons, but in 'a life of love, charity, and faith, according to doctrine; 'and sermons in churches serve only as means of instruction 'in the conduct of life. I have conversed with Angels on 'this subject, and have told them that it is believed on 'Earth, that Divine Worship consists merely in going to 'church, hearing sermons, receiving the Holy Supper three 'or four times a year, and in the practice of other rites 'prescribed by the Church; to which may be added, the 'setting apart of times for prayer, and a decent manner 'whilst engaged in it. The Angels replied, that these 'external forms ought to be observed, but that they are of 'no avail unless they flow from a desire to live aright.'†

The churches of the Spiritual Kingdom are built of stone, and are more or less magnificent. The temples of the Celestial Kingdom are constructed of wood, and are humbler edifices: nor are they called churches, but houses of God. The cause of this difference in ecclesiastical architecture lies, of course, in the character of the Kingdoms. Wood corresponds to the Goodness of the Celestial Angels,

* '*De Amore Conjugiali*,' No. 23. † No. 222.

and Stone to the Truth of the Spiritual Angels; and Truth though subordinate to Love, is by far the showier quality.

Preaching is not practised indiscriminately by the Angels. Every Angel has his peculiar use, for which he is fitted by some predominant excellence of faculty: to this use he is set apart by the Lord, and in its exercise finds his happiness and peace. In accordance with this infinitely wise rule, which fills every office with genius, Preachers are ordained; and none unless so appointed by the manifest finger of God, are allowed to minister in the temples of Heaven.*

The Innocence of the Angels.

'The nature and quality of Innocence are known to few 'on Earth, and *entirely unknown to those who are in Evil.* 'Innocence indeed appears, before Men's eyes, in the face, 'speech, and gestures of little Children; but still its nature 'is unknown; and it is still less known, that *Heaven abides* '*with Men pre-eminently in Innocence.*'†

The Innocence of little Children is not genuine Innocence; it is an external form without any corresponding reality *in them;* yet as a picture, it may furnish some idea of true Innocence.

The charm of young Children arises from their having no internal thought; 'they do not yet know what is good 'and evil, nor what is true and false; *and these principles are* '*the origin of thought.*'‡ Hence they have no prudence, no deliberate purposes, no evil ends; they are satisfied with trifles, they love and trust their parents implicitly, and have no anxiety about food and raiment, and futurity.

Now in so far as children are thus *thoughtlessly* innocent, the Angels are *thoughtfully* innocent. Let us enumerate some of their characteristics—

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* No. 226. † No. 276. ‡ No. 277.

'They attribute nothing good to themselves, but consider 'themselves only as receivers, and ascribe all to the Lord.

'They are willing to be led by the Lord and not by 'themselves.

'They love everything which is good, and are delighted 'with everything which is true, because they know and per- 'ceive, that to love what is good, and therefore to will and 'do it, *is to love the Lord;* and to love what is true, *is to* '*love their Neighbour.*

'They live contented with what they have, whether it be 'little or much, because they know, that they receive as 'much as is good for them; little, if little is best, and much, 'if much is best; and that they do not know themselves 'what is best for them, because that is known only to the 'Lord, whose Providence contemplates eternal ends in all 'things. Hence they are not anxious about the future. In 'dealing with their associates, they never act from an evil 'end, but from what is good, just and sincere. They call 'it cunning to act from an evil end; and they shun cunning 'as the poison of a serpent, because altogether contrary to 'Innocence.

'Desiring nothing more than to be led by the Lord and 'to refer all things to Him as His gifts, they are delivered 'from Self-Love, and just in proportion as Self-Love is 'subdued the Lord enters and abides with the Angel.'*

The essence of Innocence is therefore confidence in the Lord. The Angels know that in themselves they are nothingness and helplessness, and that in their Lord's presence (as Love in their Wills and Truth in their Understandings) is their whole safety and strength and joy, and that just as they yield themselves to Him are they invested with His omnipotence. In this absence of self-trust, self-dependence and self-satisfaction consists that true Innocence

* Nos. 277 and 278.

of which the ignorant Innocence of Childhood is the faint and evanescent semblance.

Hence Innocence is one with Wisdom, yea it is the acme of Wisdom, the confession, the practice, the enjoyment of the highest Truth! Innocence is the measure of Heaven, and an Angel's place in Heaven is according to the measure of his Innocence. The Inmost Heaven is therefore the peculiar home of Innocence.

'The Celestial Angels above all the rest love to be led 'by the Lord as little children by their father. They are 'nearest to the Lord, and live as it were *in* the Lord. They 'appear simple outwardly, and before the Angels of the 'Inferior Heavens, as little Children, and naked. They also 'appear like those who are not very wise, although they are 'the wisest of the Heavens; for they know, that they have 'no Wisdom of their own, and that to be truly wise is to 'admit the fact, and to confess, that the things they know 'are as nothing compared to those they do not know.'*

To the Crafty, to the Politic, to those who think life impossible without the exercise of cunning and occasional deceit, this Innocence must seem incredible, impracticable, unattainable. Nevertheless there is no Innocence in Heaven which was not once Innocence on Earth; some must have found it practicable below, for there is no virtue *there* which was not first virtue *here*. Nor has the criticism of Craft and Policy in the matter of Innocence any force: Experience alone has the right of speech: and who are they, who having committed themselves unreservedly to the Divine Will have failed to find their help and defence and all sufficient recompence in the strong right hand of God? We have all made trial of prudence, we have all followed the lights of Self-Will, as many wounds and bruises prove, but who is there to testify on the side of Innocence?

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* No. 280.

The Peace of the Angels.

As is the Innocence of the Angels so is their Peace: Innocence and Peace go hand in hand, for Peace is the result, the delight of Innocence. 'They who have not felt 'it, can have no conception of the Peace which the Angels 'enjoy. Peace exists in Men, who are wise and good, and 'thence conscious of content in God; but so long as they 'live on Earth, Peace lies stored up in their interiors, and 'is not revealed until their interiors are opened when they 'leave the body and enter Heaven.

'When an Angel of the Inmost Heaven draws near, the 'influence from his Innocence is so sweet, that the spirit is 'thrilled through with an extasy to which all earthly 'delights are as nothing. This I speak from experience.'*

The Happiness of the Angels.

Ere we speak of the happiness of the Angels we may ask and answer a question—

Who is happiest?

He who loves most.

There is no happiness apart from Love; and the intenser the Love the intenser the happiness. From the affection of lovers, of husband and wife, of parent and child, of friend and friend, are derived the tenderest, deepest, most exquisite joys of which humanity is susceptible. If not in loving, Where shall we seek happiness?

As Angels are no more than glorified Men and Women, the source of their happiness remains the same. They are happy because they love, and happy in the precise measure of their Love.

Now Love is of two kinds—one diffusive, the other

* Nos. 282, 284, and 288. See also No. 401 as to the developement hidden goodness on Earth into ineffable joys in Heaven.

absorbent. The first, Swedenborg describes as Love to the Lord and the Neighbour; the second, as Love of Self and the World.

'The Loves of Heaven are Love to the Lord and Love 'to the Neighbour, and it is the nature of those Loves to 'communicate delight. Love to the Lord is communicative, 'because the Lord's Love is *the Love of communicating all 'that He has to His Creatures;* and the same Love is in each 'of those who love Him, *because* the Lord is *in them.* Love 'to the Neighbour is of a similar quality. The whole 'business of those Loves is, *to diffuse joy.*

'It is otherwise with the Loves of Self and the World. 'The Love of Self absorbs delight: the Love of the World 'burns with the desire of universal possession. It is the 'nature of these Loves to destroy joy in others. When 'even they appear communicative it is for the sake of Self '—that they may receive their own with usury.'*

In the character of these Loves we may perceive the great gulf which divides Heaven and Hell. In Devils, there is no Love of the Lord or the Neighbour; their whole being is included in the Love of Self and of Property. In Angels the Love of Self and of Property exists, but entirely subordinate to the Love of the Lord and the Neighbour. Hence the ruling and constant motive of every Angel is to be useful, to be kind, to be a blessing to all around him. For Self and Property he cares, but only cares because Self and Property are instruments of well-doing: he cares for them as does an artizan for the tools whereon his efficiency depends. 'Angelic 'Love is to love the Neighbour *more* than Self.'†

Try then and conceive what must be the happiness of Heaven where the ardour of every Angel is spent in doing good!

'How great is the delight of Heaven may appear from

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* No. 399. † No. 406.

'this fact alone, that it is the joy of the Angels to communi-
'cate delight and blessing to one another; and since all in
'Heaven are moved with this passion, it is plain how immense
'is its delight.

'Heaven is so full of delights, that viewed in itself it is
'nothing but delight and blessedness; so that whether we
'say Heaven or Happiness it is the same thing.'*

To a selfish and worldly Man the happiness of Heaven is inexplicable. His pleasures are in power, reputation, riches and voluptuousness; and when he hears that the joy of an Angel consists in none of those things, he shudders at the thought of such indifference; for he feels, that to deprive him of these pleasures would be to rob him of every reason for existence—

'He would be exceedingly astonished if he were told, that
'when all the pleasures of honour, gain and the flesh are re-
'moved, there remains for the Angel delights innumerable
'and incomparable with those to which he is familiar.

'I have conversed with Spirits who supposed that Heaven
'and heavenly joy consist in becoming great; but they were
'told, that in Heaven he is greatest who is least. He is called
'least who knows he has no power and wisdom of his own,
'nor desires to have any except from the Lord. He who is
'least, according to this description, has the greatest happi-
'ness, and since he has the greatest happiness, he is the
'greatest, for he has all power from the Lord, and excels all
'others in wisdom.

'What is it to be greatest, unless to be most happy? for
'to be most happy is what the powerful seek by power, and
'the rich by riches.

'The Spirits were further told, that Heaven does not con-
'sist in desiring to be least with a view to be the greatest,—
'but in Angels sincerely desiring the good of others more

* Nos. 397 and 399.

'than their own, and in serving them for the sake of their 'happiness from pure love, without any selfish hope of 'reward.

'In order that I might know the nature of heavenly joy, 'it has been granted me by the Lord, frequently and for long 'times, to feel it distinctly, but obscurely, because the per- 'ception was of the most general order.

'I felt that the joy and delight came as from the heart 'and diffused itself with the greatest softness through all the 'inmost fibres, and thence into the collections of fibres, with 'such an inmost sense of gratification, that every fibre seemed 'to be nothing but joy and delight, and all my perceptive 'and sensitive powers alive with happiness. The joy of 'bodily pleasures, compared with these joys, is like a gross 'and pungent clot of matter to a pure and most gentle 'aura.

'I perceived further, that when I wished to transfer all 'my delight to another, a new delight flowed in, more inte- 'rior and full than the former, and that its volume was pro- 'portionate to the intensity of my desire of communication. 'This was perceived to be from the Lord.

'When Good Spirits, not yet qualified for Heaven, per- 'ceive this blessedness in the sphere of an Angel's love, they 'are so enraptured with delight, that they fall as it were into 'a delicious swoon. This often happens to Spirits who desire 'to know the nature of heavenly joy.'*

The Speech of the Angels.

The Language of Heaven is a universal Language. It is not taught; every one at death finds he has it, and speaks it instinctively. Its sounds are sounds of affection articulated into words by the understanding.

As Language in the Spiritual World is the outflow of

* Nos. 398, 408, 409 and 413.

affection through intellect into words, Speech supplies a sure index to character—

'The wiser Angels can discover the whole life of a speaker 'from the tone of his voice combined with a few of his ex- 'pressions. In the tone they discern his ruling love. This 'I have often seen done.*

'The Speech of the Celestial Angels is like a gentle 'stream, soft and continuous; that of the Spiritual Angels 'rather vibratory and broken. Celestial Language partakes 'greatly of the sound of the vowels U and O: it contains no 'hard consonants, and few transitions from one consonant to 'another without the interposition of a word which begins 'with a vowel; therefore in the Word the particle *and* so 'often occurs, as those may see, who read the Word in 'Hebrew. Spiritual Language is distinguished by the free 'use of the vowels A and I. In vowels, the affections 'move.'†

Wonderful is the expressiveness of Angelic Speech—

'Angels can express in a minute what Man cannot utter 'in half an hour, in a single word more than he can in a 'thousand, and in a few words what would occupy pages of 'writing, as has been proved to me by much experience.

'There are things innumerable in one Angelic expression, 'which could not be set forth by all the words of Human 'Language; for in every single word spoken by Angels there 'are contained arcana of wisdom in continuous connection, 'which Human Science cannot reach. Angels can recite in a 'few words, the whole contents of any book. They supply 'by their tones what their words do not fully express.

'I have occasionally been let into the state in which 'Angels are, and at such times have conversed with them and 'understood everything they said; but when I returned to 'my former state and wished to recollect what I had heard, I

* Nos. 236 and 269. † No. 241.

'was not able. There were a thousand things which could 'not be compressed into ideas of natural thought, and which 'therefore were ineffable in any degree by human words.'*

Angelic Speech as it corresponds to Angelic Affection is musical, and its eloquence not only pleases the ear, but its tenderness touches the heart—

'An Angel once spoke to a certain hard-hearted Spirit, 'and he was at length so affected by his discourse, that he 'burst into tears, saying, that he could not resist it, because 'it was love speaking, and that he had never wept before.'†

Infernal Language in like manner is an efflux from infernal character—

'It is held in the utmost aversion by the Angels. They 'cannot endure the discourse of Devils, which affects them as 'a foul odour does the nostrils.'‡

'Angelic Language has nothing in common with Human 'Language, except so far as the sounds of words correspond 'to the affections for which they stand. Angels cannot utter 'a single word of Human Language. They have tried, but 'were not able; for it is quite impossible for an Angel to 'form any sound out of harmony with his private affection.

'I have been told that the primitive Language of Man-'kind was in agreement with Angelic Language because they 'had it from Heaven, and that the Hebrew tongue agrees 'with it in some particulars.'§

The Speech of the Angels with Man.

When an Angel speaks with a Man he does not make use of his own, but the Man's language; thus in French with a Frenchman, in Greek with a Greek, in Swedish with a Swede. This at first sight may seem odd. As the power to converse in Angelic or Infernal Language is innate in every one of us,

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* Nos. 239, 240 and 269.
† Nos. 238 and 242.
‡ No. 245.
§ No. 237.

we should have inferred that such language was the appropriate medium of intercourse; and the more especially, as we have just learned, that 'Angels cannot utter a word of Human 'Language.' Not so, says Swedenborg, and adduces his experience.

An Angel in talking to a Man uses the Man's memory—

'He enters into the Man's memory so perfectly that he is 'almost induced to believe, that he knows all the Man knows, 'even all the languages he has learned.

'I have talked with Angels on the subject, and have said, 'that possibly they might fancy they conversed with me in 'my mother tongue, for so it *appeared* to them; but that they 'did not.'

Here comes the explanation—

'The Angels replied, that they were not deceived by *the* '*appearance*, but were aware of the true state of the case. 'When they conversed with Man they conjoined themselves 'with his spiritual thought, which flows into his natural 'thought, which coheres with his memory. Hence Man's 'language *appears* as their own, and likewise all his know-'ledge.'*

Thus, if we understand aright, Angels' thoughts are transmitted through a number of media *in the Man's Mind* to a final investiture in the words of his familiar tongue. If in his memory there should be no words fitted to receive Angels' thoughts, then, we presume, as incommunicable, they would be dissipated.

If Angels comprehended that their ownership in Man's memory during intercourse with him, was only apparent and temporary, there were Spirits, who would not listen to such a doctrine—

'I discussed the same question with Spirits. They were 'not willing to believe, that they merely spoke *from* Man, but

* No. 246.

'asserted, that they spoke *in Man;* and held firmly that his 'memory was really theirs, and that he knew nothing. I 'endeavoured by many arguments to convince them that they 'were mistaken, but in vain.'*

The conversation between an Angel and a Man is not tacit—

'The speech of an Angel or a Spirit with a Man is heard 'as sonorously as the speech of one Man with another; never- 'theless it is not heard by other Men who are present, but 'only by the Man who is addressed. The speech of an Angel 'or a Spirit first flows into a Man's thought, and then by an 'internal way into his ear; thus it affects him from *within:* 'whereas the speech of Man with Man flows first into the 'air and then into the ear, and thus affects him from *without.* 'Hence it is evident that the speech of an Angel or a Spirit 'with a Man is heard *in the Man*, but by him, as sonorously 'as if without.'†

The communications of Angels and Spirits are limited by the material found in Man's memory—

'It is not allowed that any Angel or Spirit should speak 'with Man from his own memory, but only from the Man's. 'If a Spirit were to speak with a man from his own memory, 'the Man would appropriate the Spirit's memory as his own, 'and his Mind would become confused with the recollection 'of things which he had never heard or seen. That this is 'the case has been given me to know by much experience. 'In consequence of the memories of Spirits getting muddled 'with Men's, some of the Ancients conceived the idea, that 'they had existed in another realm previous to their birth on

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* No. 246. In the treatise on '*Conjugial Love*,' No. 326, will be found a curious discussion between Swedenborg and the Angels on this subject, with practical illustrations. See also his private experiences from the '*Spiritual Diary*,' pages 293 and 304 of the present volume.

† No. 248.

'Earth. Thus they accounted for the possession of memo-
'ries, which they knew, had not originated in ordinary
'experience.'*

This law gives the reason for a continual complaint preferred against those who profess to hold communication with the Spiritual World—that they receive nothing new. On the conditions here stated it is manifestly out of the power of Angels or Spirits or Devils to communicate anything new to Men; they are limited by their Medium's memory: the contents thereof may be vivified and thrown into new forms by the Agents who occupy it, but they can add no material of their own. The law likewise sheds a flood of light on Swedenborg's own case, for he was no exception to the rule. He was indeed, as we have just read, 'occasionally let into 'the state in which Angels are, and conversed in Angelic 'Language, but on his return to his habitual condition, and 'wished to recollect what he had heard, he was not able.'†

The Consociation of Angels and Devils with Men.

Swedenborg with even more than his customary iteration strives to impress on his readers the fact, that Angels and Men and Devils are intimately connected—

'Man without communication with Heaven and Hell 'would not be able to live for a moment. If communication 'were broken, he would fall down dead as a stock.

'This has been proved to me by experience. The Spirits 'associated with me were a little removed, and instantly, 'according to their removal, I began, as it were, to expire; 'and I should have expired, unless they had come back 'again.'‡

The Universe, in Swedenborg's eyes, is One; nothing, he asserts, can exist in isolation; and the Human Mind is no exception to the law: by Goodness it is related to the Angels,

* No. 256. † No. 239. ‡ '*Arcana Cœlestia*,' No. 5,849.

and by Evil to the Devils: in Hamlet's words, it is open, ever open, to "airs from Heaven and blasts from Hell."

Man and Nature are the bases of Heaven and Hell; without them, their continuance would be impossible. The Heavens find rest and embodiment in the good things of Man and Nature, and the Hells in the evil things. This connection of Men with Angels and Devils is as unconscious on their side as on ours. When moved with gentle feelings we do not enter into open personal acquaintance with Angels, nor when stirred by vile passions, with Devils, although Angels or Devils live in us at such moments.

'Spirits, and still less Angels, are not able to see anything 'on Earth; for the light of our Sun is to them thick dark-'ness; nor can Man see anything in the Spiritual World, for 'the light of Heaven is to him thick darkness.

'Angels and Spirits know as little of Man as he does of 'them, because their state is Spiritual and his Natural, and 'the two states are connected solely by correspondences.'*

Swedenborg allowed Spirits to use his eyes as windows to look out on Earth and they were charmed with the novel sensation; whilst his own appearance in the Spiritual World surprised the Angels quite as much as his claim to be their visitor astonished Mankind. He relates this anecdote of the wonder his appearance and disappearance excited in the breast of an Angel who was a Schoolmaster—

'I arose from the Body in the Spirit, and approached 'him. On seeing me he said—

'"Who are you? I was surprised as I saw you coming '"this way, for at one instant you came into my sight, and '"at the next went out of it; or that at one time I saw you, '"and suddenly I did not see you: assuredly you are not in '"the same order of life that we are."

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* Nos. 292 and 582, '*Arcana Cœlestia*,' No. 1,880; and '*Apocalypsis 'Explicata*,' No. 1,346.

'I replied smiling—

'"I am neither a player nor Vertumnus, but I am at one '"time in your sight, and at another out of it; thus both a '"foreigner and a native."

'Thereon he looked at me and said—

'"You speak things strange and wonderful: tell me, who '"are you?"

'"I am in the World," I said, "in which you have been, '"and from which you have departed, and which is called the '"Natural World; and I am also in the World to which you '"have come, and in which you are, which is called the '"Spiritual World. Hence I am in a natural state, and at '"the same time in a spiritual state; in a natural state with '"Men on Earth, and in a spiritual state with you: when I '"am in the natural state you do not see me, but when I am '"in the spiritual state, you do: that such is my condition '"has been granted by the Lord. It is known to you, Illus-'"trious Sir, that a Man of the Natural World does not see '"a Man of the Spiritual World, nor *vice versâ;* wherefore '"when I let my Spirit into my Body, you did not see me, '"but when I let it out you did see me." '*

Angels and Men did not always abide in this unconscious association. We have elsewhere read, that in the Adamic Church they were accustomed to hold sweet converse together, but since those times of innocence, Heaven has been shut and but rarely opened—

'Although many in succeeding ages have conversed with 'Angels and Spirits, as Moses, Aaron and others, yet it has 'been in a mode differing altogether from that which prevailed 'in primitive ages.'†

A reason for the cessation of open intercourse is given by Swedenborg in the malignity of Evil Spirits—

'If they could perceive that they were associated with

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* '*De Amore Conjugiali*,' No. 326. † '*Arcana Cœlestia*,' No. 784.

'Man, they would attempt by a thousand means to destroy 'him; for they hate him with a deadly hatred. As they knew 'I was in the flesh, they were continually striving to make an 'end of me, not as to the Body only, but especially as to the 'Soul; for to destroy any Man or Spirit is the very delight 'of all who are in Hell: but I have been all along protected 'by the Lord.

'Because it is so dangerous, it is rarely allowed at this 'day for Men to speak with Spirits; and the greatest care is 'exercised by the Lord to prevent Spirits from knowing that 'they are attendant on Man.'*

It lies beyond my province, or it would be very easy to illustrate Swedenborg's assertion of the danger of intercourse with Spirits from the terrible experiences of some who have forced themselves into open acquaintance with their unseen associates. Samuel Leavitt, speaking from the United States of America, fairly expresses the case when he says—

'Spiritualism has relieved many thousand souls from a 'fearful looking-for of annihilation, but it has caused many 'thousand other souls to wish, at times, that they had never 'been born.'

Supposing our spiritual eyes were opened we should discover ourselves in the company of Spirits of the same character as ourselves, with thoughts and feelings the duplicates of our own, and ready to sanction every passion, and

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* Nos. 249 and 292; and '*Arcana Cœlestia*,' No. 5,863.

'To converse with the Angels of Heaven is granted only to those who are 'in truths derived from love, and especially to those who are in the acknow-'ledgement of the Lord, and of the Divine in His Human.' No. 250.

'It is given to no one to speak with Angels unless he be of an angelic 'quality, and thus fit to associate with them—unless his faith and love be 'directed to the Lord; and when a Man by love and faith is conjoined to the 'Lord, he is secure from the assaults of Evil Spirits.

'Such faith and love being rare, is the reason why there are so few at this 'day to whom it is given to hold intercourse with Angels.' '*Arcana Cœlestia*,' No. 9,438.

echo every prejudice we entertain. With such company we shall blend eternally at death; meanwhile it is better for us to endure contradiction and correction by contraries from our Neighbours on Earth.

As our characters change our company changes—'One 'kind of Spirits is with us in infancy, another in childhood, 'another in youth and manhood, and another in old age.' If we are regenerating we forsake Devils, and progress from lower to higher Heavens; if we are degenerating we forsake Angels and sink into deeper and deeper Hells.*

The Conjunction of Heaven with Man by the Word.

It has been said, that Heaven is incarnated in love and truth in Humanity as is a Soul in a Body; or to put the fact in other terms, 'the Human Race without Heaven would be 'like a chain which has lost a link, and Heaven without the 'Human Race would be like a house without a foundation.'†

Now whatever excites good feelings and true thoughts in us serves Heaven; for by good feelings and true thoughts we are conjoined with the Angels, and Heaven finds requisite incarnation.

The Holy Scriptures are the grand means whereby the Lord is made known to us, and our hearts inflamed with His love and our minds illumined with His wisdom. By the Word therefore the Church and Heaven are knit together—but we had better not anticipate remarks which will be more in place in a future chapter devoted to Swedenborg's doctrine concerning the Scriptures.

'The Word is kept by the Angels in the most sacred 'recesses of their temples; and when a recess is opened it 'shines like a great star, and sometimes like a sun, and in the 'radiance are seen rainbows.

'That every truth of the Word shines with a bright light

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* No. 295; '*De Fide Athanasiana*,' No. 4. † No. 304.

'was made evident to me from the circumstance, that when 'any single verse is transcribed on a scrap of paper and 'thrown up into the air, a bright light appears of the same 'shape as the slip on which the text is written. In this way 'the Angels produce brilliant figures of birds, fishes, etc.

'What is still more surprising, if any one rubs his face, 'hands and clothes on the open Word, he shines as though he 'were standing in a star. This I have often seen and won- 'dered at; and thereby I understood why the face of Moses 'shone when he brought down the tables of the covenant 'from Mount Sinai.

'If however any Spirit, who is in falses, looks at the 'Word, as it rests in its sacred repository, there rises a thick 'darkness before his eyes, through which the Word is seen 'as black, and sometimes as covered with soot; if he touch it 'there at once ensues a violent explosion whereby he is flung 'into the corner of the room, and there lies as one dead for 'about an hour. If he venture to try the experiment of 'throwing texts into the air, they explode, and the paper is 'torn in pieces and vanishes. The same happens, as I have 'often seen, if the text be thrown into the corner of a 'room.'*

Writing in Heaven.

Writing, like language, is in Heaven spontaneous: it is not taught; it flows from the hand of an Angel with perfect ease; nor does he ever pause to discuss or select his expressions. The Angels can likewise produce writings by the mere exercise of thought; but these are not permanent.†

The letters used by the Angels of the Spiritual Kingdom are like the ordinary Roman type before the reader; those used by the Angels of the Celestial Kingdom are in some Societies like Arabic characters, and in others like old Hebrew

* '*Vera Christiana Religio*,' Nos. 209 and 241. † Nos. 260 and 262.

letters, but inflected above and beneath, with marks around and within them, every dot and dash being pregnant with meaning.

'By these letters the Angels express arcana of wisdom 'more than can be got into words. I have been told that the 'Most Ancient People wrote in the same way, and that the 'style was transferred to the Hebrew, the letters of which 'were anciently all inflected: not one of them had the square 'form in use at this day: hence too, the very jots and 'tittles of the Holy Scriptures involve divine and heavenly 'arcana.

'I have seen writings which consisted of nothing but 'numbers; and was told, that they were from the Inmost 'Heaven, and that they thus appeared as mere rows of figures 'to the Inferior Angels; and likewise, that this numerical 'writing set forth arcana, some of which neither thought nor 'words could compass.'*

The Angels have books and libraries just as Men have; and their book of books is the Bible. From it they preach, from it they draw doctrine, and in its pages find all wisdom. In their version, however, they do not read of the places and persons with which we are familiar, but of the spiritual realities of which the Jews, Canaan and the Gentiles were the symbols. In Heaven too, as on Earth, the Scriptures yield diverse and appropriate nutriment to all manner of sincere readers.

'It is a wonderful circumstance that the Word in Heaven 'is so written, that the Simple understand it in simplicity, 'and the Wise in wisdom. The various curvatures and 'marks over the letters, which exalt the sense, the Simple 'neither regard nor understand, whereas the Wise are 'attentive to them, and every one according to the height 'of his wisdom.'†

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* Nos. 260 and 263; and '*Vera Christiana Religio*,' No. 241. † No. 241.

Infants in Heaven.

All Infants go to Heaven—wheresoever born, whether within the Church or out of it, whether of pious or of wicked parents—and are educated into Angels.

Infants at death are received by female Angels, who while on Earth loved children tenderly. They accept them as their own; the Infants love them as mothers; and each Angel has as many as satisfies her maternal desires. As the children grow up, they are transferred to masters, whose delight is in the education of the young.

The instruction of Infants is much easier in Heaven than on Earth, where the action of the Mind is fettered and frustrated by the dullness of the flesh. They walk, and speak and write with scarcely an effort, and being innocent —having acquired no evil from actual life—they advance without hindrance in love and in wisdom. Nevertheless their freedom from sin is not freedom from evil—

'I have conversed with Angels concerning Infants in 'Heaven, and inquired whether they were pure from evils, 'because they had done no evil like Adults. I was told that 'they are in evil, and are indeed *nothing but evil;* that they, 'in common with all Angels, are *withheld* from evil and *held* '*in* goodness by the Lord; and that hence *it appears* as if 'they were good in themselves.'*

This statement is worth noting as a bold illustration of a cardinal article in Swedenborgian theology.

Children are sedulously cautioned by their angelic instructors against taking any pride in the divine brightness and fervour which glow in their lives. All their virtues are the Lord's, and are no more creditable to them than is the light wherewith the Sun glorifies a room to be ascribed to the room.

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* No. 342.

'A Prince, who died in infancy and was brought up in 'Heaven, fancied that he was good of himself: in conse- 'quence thereof he was let into his hereditary evils, and 'then I perceived from his sphere, that he had a desire to 'domineer over others, and to trifle with adulteries. As 'soon as he perceived and confessed the real state of his 'case, he was restored to angelic life.'*

There is a curious account given by our Author in his Diary of the manner in which Girls are educated in Heaven.

'They are kept three, four, or five together, and each 'has her own chamber and her own bed; and adjoining is a 'closet for clothes and utensils. Perfumes are given them; 'also boxes and drawers in which they keep the nick-nacks 'in which they delight.

'They are always kept employed over needle-work. 'This often consists of embroidery of nosegays and such like 'on white linen; which fancy-work they either use them- 'selves or distribute as gifts, but never sell.

'They have dress for common use and finer dress for 'holidays given them gratis, and without knowledge of how 'or whence the garments come. When they see spots on 'their dress, it is a sign that they have thought or done 'something amiss; and the spots cannot be washed out. 'They therefore search their hearts to discover the cause, 'and when the fault is found and repented of, the spots 'vanish. In like manner, when they discover that a gar- 'ment has disappeared from their wardrobe, they imme- 'diately know they have done something wrong, and 'straitway ponder over their conduct. If the mistake can- 'not be ascertained, some married woman tells them. If, 'on the other hand, they find a new dress in their wardrobe, 'they heartily rejoice, for it is a token of well-doing.

'They have likewise little gardens in which, as long as

* No. 342.

'they are maids, there are many sorts of flowers, but no 'fruits until they become wives. When they see the flowers 'fade, or degenerate into inferior kinds, they search their 'minds with sorrow for the cause; but if their beauty 'increases and they take higher forms, then are they glad, 'for 'tis a proof, that their thoughts have been well 'employed.

'They have pieces of gold and silver money given them, 'which they treasure as evidences of diligence and virtue. 'They have each a copy of the Word and a Psalter, which 'they carry to Church, and also read in private; if they 'neglect to do so, or are angry, or artful, the Word 'vanishes.

'At times they are visited and examined by Preachers.'*

It is difficult to read this artless description of a heavenly boarding-school without thinking of something like Miss Pinkerton's academy for young ladies on Chiswick Mall in '*Vanity Fair*.'

The third part of Heaven consists of Infants,† and in the Grand Heavenly Man they constitute the province of the Eye. Some are of a celestial and some of a spiritual genius, and are assorted accordingly in Societies.‡

'The state of Men who grow up to maturity on Earth 'may be as perfect as the state of Infants brought up in 'Heaven, provided Self-Love and Love of the World are 'subordinated to the Love of the Lord and the Neighbour.'§

Gentiles in Heaven.

'It is a common opinion, that they who are born out of 'the Church, and are called Heathen or Gentiles, cannot be 'saved because they do not possess the Word, and thus are 'ignorant of the Lord, without whom there is no salvation;

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* '*Diarium Spirituale*,' Nos. 5,660-67.

† No. 4.

‡ Nos. 333 and 339.

§ No. 345.

'but it is certain, that they may be saved, because the mercy 'of the Lord is universal, and extends to every individual; 'because they are born Men as well as those who are within 'the Church,—who are respectively few,—and because it is 'no fault of theirs, that they are ignorant of the Lord.

'That Gentiles are saved as well as Christians, may be 'known to those who understand what makes Heaven with 'Man; for Heaven is *in* Man, and they who have Heaven '*in* themselves go to Heaven after death.

'It is Heaven in Man to acknowledge a Divine Being, 'and to be led by Him in doing His will as far as it is 'known.

'*Now it is well known, that the Gentiles live a moral life as 'well as Christians, and many of them a better.* A moral life 'is led either for the sake of God, or for the applause of the 'world. Moral life for the sake of God is also spiritual life; 'it is life from God, and saves a Man; but moral life for 'the sake of worldly applause is mere selfishness, and has 'nothing of Heaven in it.

'It is a divine truth, that without the Lord there is no 'salvation; but this is to be understood as implying, that 'there is no salvation but from the Lord. There are many 'Earths in the Universe full of inhabitants, yet in scarcely 'any of them is it known, that the Lord assumed Humanity 'on our Earth; nevertheless as they adore the Divine Being 'under a Human Form, they are accepted and led by the 'Lord.'*

Gentiles are prepared for Heaven in the World of Spirits by Angels, who have risen from their own ranks, and who can therefore deal sympathetically with their difficulties. The good quickly reject their idolatries and receive the Christian faith. 'When they hear that God was made Man, 'and thus manifested Himself on Earth, they instantly

* Nos. 318, 319 and 321.

'acknowledge the truth and adore the Lord.'* The best of the Gentiles come from Africa.

In reading these statements of rapid conversion from Heathenism to Christianity, we must bear in mind the affinity which, Swedenborg maintains, exists between a good heart and the truth, so that the one has but to meet the other, and the result is instant and intimate union. For example—

'A certain Spirit from among the Gentiles, who had 'lived on Earth in charity according to his religious belief, 'heard some Christian Spirits reasoning about articles of 'faith, and wondered at their wrangling. He said he did 'not like to hear them, for they reasoned from appearances 'and fallacies, and reproved them by observing, "If I am '"good, I can know, from goodness itself, what things are '"true; and what truths I do not know, I am able to '"receive."'†

That he might appreciate the quality of the Gentiles, Swedenborg was allowed to converse with them in the Spiritual World, 'sometimes for hours and sometimes for 'days together.'‡ How high was his opinion of their character in comparison with Christians, and how positive his hope that the Church was to be transferred to them, we have seen in the '*Arcana Cœlestia*.' Of the precious material for the structure of the New Jerusalem, which he fancied he had discovered in Heathendom, he gives a specimen in the following narrative—

'Once when I was reading the XVII. and XVIII. chap-'ters of Judges, concerning Micah, whose graven image, 'Teraphim, and Levite were taken from him by the sons of 'Dan, a Gentile Spirit was present, who when on Earth had 'worshipped a graven image. He heard attentively what 'was done to Micah, and of the grief he suffered for the loss

* Nos. 321 and 514. † Nos. 320 and 321. ‡ No. 322.

'of his idol, and his sympathetic sorrow was so great that 'it nearly deprived him of the power of thought. I perceived 'his sorrow and his innocence of heart. Some Christian 'Spirits were present, and wondered how the worshipper of 'a graven image should be moved with so great an affection 'of mercy and innocence.

'Afterwards some Good Spirits talked with him, and 'observed that he might know, as a rational being, that a 'graven image ought not to be worshipped; but that he 'ought to think of God, independently of idols, as the 'Creator and Governor of the Universe, and that the Lord 'is that God.

'When this conversation was going on, the interior 'affection of the Gentile's worship was communicated to me, 'and I perceived, that it was much more holy than Christians'. 'From this circumstance it is evident, that the Gentiles of 'the present day enter Heaven more easily than Christians.*

'This Gentile Spirit was capable of imbibing all the 'doctrines of faith, and of retaining them with the deepest 'affection; for he possessed the compassion which springs 'from love, and his ignorance was full of innocence; and 'where love and innocence are present, the truths of faith 'are received as it were spontaneously and with joy. He 'was afterwards received amongst the Angels.'†

Governments in Heaven.

Heaven is one as the Human Body is one: fearfully and wonderfully as that Body is made, it is but a rough cast of a finer internal spiritual Body; and that again is the little image of a Grand Man constituted of the Universe of Angels.

Since Heaven is one, a compact unity of which a hale

* Probably quite true; but what a large inference from a small experience!

† No. 324.

and comely Human Body is the fairest emblem, it is evident that order and subordination must prevail throughout all its regions; and as order and subordination do not come of themselves, there are necessarily Governments whereby they are realized.

'The Governments of Heaven are various; of one sort 'in the Societies of the Celestial Kingdom, and of another 'sort in the Societies of the Spiritual Kingdom: they differ 'likewise according to the function of each Society; but in 'all the Government is that of Mutual Love; there is no 'other Government in Heaven.

'The Angels of each Society are in similar Goodness, 'but not in similar Wisdom; and Governors are distinguished 'by excess of Wisdom over their fellows. They will well 'to all, and, by their superior intelligence, know how to 'effect the good they will. They do not domineer, but 'minister and serve. They do not make themselves greater 'than others, but less; for they put the good of their 'Societies in the first place, and their own good in the last. 'Nevertheless they enjoy honour and glory, for they dwell 'in the midst of their Societies in magnificent palaces on 'elevated sites; but they accept glory and honour, not for 'their own sake, but for the sake of obedience, and for the 'satisfaction of those who render it.

A like Government prevails in every heavenly Household. 'There is a master and there are servants: the 'master loves the servants, and the servants love the 'master; and so they serve each other from love. The 'master teaches the servants how they ought to live, and 'directs them what to do, and the servants obey with heart, 'head and hands. To be useful is the life's delight of every 'Angel; and thus the Kingdom of the Lord is a Kingdom 'of Uses.'*

* Nos. 213 to 219.

The Employments of the Angels.

Heaven is a world of business, not of idleness. Every Angel has an employment in perfect correspondence with his disposition and intellect; and from the fulfilment of his duty, springs the joy of his existence. Here on Earth, many are wretched because they are set to work with which their nature has no congruity; but in the exquisite organization of Heaven every office is filled with an officer whose natural character is at one with his function; and hence each detail of heavenly affairs is transacted with the peculiar efficiency of genius. Every Angel does what he loves to do; and under the Divine Administration this perfect freedom is reconciled with perfect order—'co-ordinated and 'subordinated to one general Use, which is the Common 'Good.'*

There are none of our earthly drudgeries in Heaven; no dress-making, no house-building, no bread-finding;† no languages to learn, reading and writing as easy as speech, and travel as easy as thought; for where an Angel desires to be, there he finds himself. There are however no sinecures in Heaven; no one there receives anything for nothing; the income of an Angel, as expressed in the magnificence of his garniture, is measured strictly by his usefulness; every eye may read the one in the other.

'It is impossible to enumerate or describe specifically the 'Employments of Heaven: they are innumerable, and com-'pared with them, those known on Earth are few. There 'are ecclesiastical affairs, civil affairs, and domestic affairs in 'every Society. Some Societies spend their energies in the 'nurture of Infants, others educate Children, others instruct 'the Simple from Christendom, others instruct the Gentiles, 'others attend Souls in their transition by death from Earth

* No. 392. † Nos. 190 and 393.

'to Spirit, others protect New Comers from the wiles of Evil 'Spirits, others minister to their necessities during their 'probation in the World of Spirits, and others are present 'with those who are in Hell preventing undue mischief. In 'general, all Angels are associated with Mankind, and by 'their influence restrain sinful desires and thoughts. All 'these Uses are effected by the Lord through the Angels; 'the Angels do not perform them of themselves, but from 'the Lord.*

'To live for others is to perform Uses. Uses are the 'bonds of Society, and their number is infinite. The 'delights of the love of Uses are ten thousand times ten 'thousand; and all who enter into Heaven, enter into those 'delights.'†

The order and distribution of daily duties differ, of course, in different Societies, but it may be interesting to learn, that in one heavenly city which Swedenborg visited, the inhabitants were wakened in the morning by sweet songs of virgins resounding through the streets. During the forenoon the whole city was silent; no noise was heard in any part, nor any person seen loitering in the streets: all were busy within doors. At noon, boys and girls came forth to play, and their masters and mistresses sat in the porches of their houses watching their games and keeping order. Outside the city, young men and boys held various sport, such as running, tennis, etc. The boys were also tested as to their quickness of wit in perception, speech and action, and the successful were rewarded with leaves of laurel. Concerts and theatres were provided for the entertainment of the older folks. In the theatres of Heaven the actors represent the graces and virtues of moral life; nothing vile is allowed to appear on the heavenly stage; wickedness if mentioned, is only hinted

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* Nos. 391–393. † '*De Amore Conjugiali*,' No. 18.

at; and the angelic playwright obtains his effects by contrasting degrees of goodness and degrees of truth.*

All Angels and all Devils were once Men.

'It is altogether unknown in Christendom, that Heaven 'and Hell are from the Human Race. It is believed that 'Angels were created Angels at the beginning, and that this 'was the origin of Heaven; that the Devil or Satan was an 'Angel of Light, who became rebellious, and was cast down 'from Heaven with his adherents, and that this was the 'origin of Hell.

'The Angels are amazed, that such notions should pre- 'vail, but rejoice in heart, that it has pleased the Lord now 'to reveal to Mankind many particulars concerning Heaven 'and Hell, and thus as far as possible, to dispel the dark- 'ness, which is every day increasing, because the Church is 'come to its end.

'The Angels therefore desire me to state, that there is 'not a single Angel in the Universal Heaven, who was 'originally created an Angel, nor any Devil in Hell, who 'was created an Angel of Light and afterwards cast down 'thither; but that all, both in Heaven and Hell, are from 'the Human Race; that Angels were once Men who lived 'on Earth in heavenly love and faith, and that Devils were 'once Men who lived in infernal love and faith.'†

The Immensity of Heaven.

'That Heaven is immense is evident from the fact, that 'all who have lived in goodness from Creation are there. 'How vast is the multitude who inhabit our Earth is known 'to all who are conversant with its geography; and it is 'calculated, that of them thousands die every day and some 'millions every year. This mortality commenced from the

* '*De Amore Conjugiali*,' No. 17. † No. 311.

'earliest times, thousands of years ago; but how many have 'become Angels, and how many now become Angels, it is 'impossible to say. I have been told, that in Ancient Times, 'the yield of Angels was very numerous, but that in suc- 'ceeding ages the heavenly numbers fell off.

'That the Heaven of the Lord is immense follows from 'the single consideration, that all little children, wheresoever 'born, are adopted by the Lord and become Angels. What 'a multitude from this source alone must have entered 'Heaven since Creation!

'Then, too, we must remember that our Earth is but a 'little one in an innumerable host of Planets, populated 'with Men and Women, and qualifying like ourselves for 'existence in Heaven.'*

Reverting to his favourite analogy of Heaven to a Man in every particular, he tells us—

'The correspondence between them can never be com- 'pletely filled up; for it is not only a correspondence with 'every member, organ and viscus of the Body in general, 'but with all and each of the minute viscera and organs, yea 'with every single vessel and every single fibre; and not 'with these only, but with the delicate organic substances 'which most closely subserve the operations of the Mind.'†

The perfection of the Heavenly Form increases with numbers—

'In number is variety, and in well-arranged variety is 'perfection. Every angelic Society therefore finds its profit 'in its daily accession of Spirits from Earth; and in the 'growth of each Society the Universal Heaven prospers.

'Hence it is plain how much they are deceived, who fancy 'Heaven will be closed as soon as it is full. On the contrary, 'Heaven will never be closed, for the greater its fullness the

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* Nos. 415–417. † No. 418.

'greater its perfection; and therefore the Angels desire 'nothing more earnestly than to receive new-comers.*

'It has been granted me to behold the extent of Heaven 'which is inhabited, and also that which is not inhabited; 'and I saw that the extent of Heaven not inhabited is so 'vast, that myriads of Earths as thickly peopled as our own 'could not fill it to all eternity.'†

Character is the only Passport to Heaven.

It has been observed, that wherever there is a Man whose Ruling Love is benevolent, there is an Angel, and wherever there is one whose Ruling Love is selfish, there is a Devil. Now Character, as determined by the Ruling Love, is after death fixed and unchangeable, and by no process of conjuration can infernal Character be transmuted into heavenly.

'It is commonly supposed, that entrance into Heaven is a 'gift of free mercy to such as have faith and for whom the 'Lord intercedes; or, in other words, that it is an exercise 'of arbitrary Divine favour, and that all might be saved if 'it were the Lord's pleasure; yea, some even go further, and 'fancy, that did He choose, Hell might be transformed to 'Heaven. These notions betray complete ignorance of the 'nature and constitution of Heaven.

'The greater part of those who enter the Spiritual 'World from Christendom imagine, that if only allowed to 'pass the gates of Heaven, eternal bliss would be ensured. 'They are told for their instruction, that Heaven is not 'denied to any one by the Lord, and that if they please, 'they may go there and stay as long as they like. When 'however they make the attempt, they are seized at the 'very threshold with such anguish, that, in their torment, 'they cast themselves down headlong.

'Ample experience enables me to testify, that it is im-

* No. 71. † No. 419.

'possible to communicate heavenly life to those who have 'led an infernal life on Earth.

'Some who believed they could easily receive divine 'truths after death from the lips of Angels and therewith 'amend their habits, were subjected to the experiment. 'Some of them understood the truths they heard, and 'appeared to accept them; but presently, when left to them-'selves, they rejected, and even argued against, what they 'had learned. Others denied the truths as quickly as they 'were spoken. There were some Spirits who wished their 'ruling Self-Love converted into Heavenly Love, and the 'trial was made; but when their Self-Love was taken away, 'they had no life left and lay as if dead.

'From these and similar experiments, Good Spirits were 'convinced that no change in Character is possible after 'death, that evil life cannot be turned into good life, nor a 'Devil into an Angel. Every Spirit is from head to foot of 'the same quality as his Ruling Love; and to transmute 'that Love into another Love would be to destroy him 'altogether'—would be to create another being. 'The 'Angels declare that it would be easier to change a bat into 'a dove, or an owl into a bird of paradise, than a Devil into 'an Angel.*

'Hence, Heaven and Hell are so utterly separated, that 'a Spirit who is in Hell dare not raise the crown of his 'head, or even put forth a finger out of it; for just as he 'does so, is he tortured and tormented. This I have often 'seen.'†

The impossibility of change after death is an awful thought, but it is an inevitable deduction from that law of the Spiritual World, which Swedenborg so copiously illustrates, namely, that the Mind of a Spirit governs his circumstances, and that therefore he can only associate with Spirits

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* Nos. 521 and 527. † No. 400.

like himself, and only hear and see what is in harmony with his nature. It is very plain, that under such conditions, growth (in the sense of access of new powers) is impossible. An earthly tyrant we are accustomed to commiserate, since surrounded with courtiers who echo his opinions and flatter his prejudices, he is shut off from instruction and correction: yet such is precisely the fate of every one who by death is transferred from the objective phenomena of Earth to the subjective phenomena of Spirit.

In the foregoing descriptions of the economy of the Heavens, the reader will scarcely have failed to remark the vein of shrewd good sense which pervades the whole. If even their Author be pronounced a dreamer, it will surely be confessed, that never were dreams so reasonable, or so like transcripts of realities. Swedenborg's practical temper stands out in bold relief in the chapter wherein he informs us—

'*That it is not so Difficult, as many suppose, to live the Life* '*which leads to Heaven.*

'Some people imagine, that it is difficult to live the Life 'which leads to Heaven. They have been told, that to live 'spiritually, the world with its riches and honours must be 'renounced, the flesh denied its pleasures, and existence be 'devoted to meditation on God, salvation and eternal life, 'and in reading the Word and other pious books.

'That the truth is far otherwise has been revealed to me 'by much experience and conversation with Angels.

'In order that a Man may receive the Life of Heaven it 'is necessary, that he live in the World and engage in its 'business; for thus by a Moral and Civil Life he receives 'Spiritual Life; nor can he receive Spiritual Life and be-'come fitted for Heaven in any other way; for to live an 'Internal Life, and not at the same time an External Life, is 'like dwelling in a house which has no foundation, and

'which therefore gradually sinks into the ground, or be-
'comes full of chinks and breaches, or totters till it falls.'*

Human Life he defines as threefold—as Civil, Moral and Spiritual—as that of the Citizen, the Friend, and the Saint—

'Each of these Lives is perfectly distinct; for there are
'some Men who live a Civil Life but not a Moral and
'Spiritual Life; others live a Moral Life but not a Spiritual;
'whilst others combine the three, and these live the Life of
'Heaven.'†

This distinction, and the fact of the separation of these Lives, must lie within the experience of everyone: Swedenborg's peculiarity consists in the assertion of the impossibility of the existence of Spiritual Life unless invested in Moral and Civil Life—

'Spiritual Life is conjoined with Civil and Moral Life
'as the Soul is with the Body, and if sundered therefrom, it
'would be like a house without foundation. Moral and Civil
'Life is *the action* of Spiritual Life; for Spiritual Life con-
'sists in *willing well*, and Moral and Civil Life in *acting*
'*well*.'‡

So much premised, he proceeds to argue, that to live spiritually is a matter of no great difficulty—

'For nearly everybody lives a Civil and Moral Life.
'Who does not strive to be reputed sincere and just?
'Almost all Men are outwardly honest and upright.'§

Now the Spiritual Man is not under any obligation to live differently from the Civil and the Moral Man, or to deny himself any pleasures which they enjoy; he is simply required *to be* what they *seem*—

'He is sincere and just, not merely because Moral and
'Civil Laws require, but because Divine Law commands. In
'all his actions, his thoughts refer themselves to the Divine

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* No. 528. † No. 529. ‡ No. 529. § No. 530.

'Will, and thereby he is unconsciously, but actually, united 'with Angels and adopted and led by the Lord.

'There appears no difference between the conduct of 'the Spiritual Man and the Civil and Moral Man; but the 'similarity is no deeper than appearance. The Civil and 'Moral Man does what is right because he dreads the law, 'and the loss of reputation and profit; and if not restrained 'by such fears, he would commit any act, which he might 'deem advantageous. Such a man has Hell within him. 'The Spiritual Man does what is right because to do wrong 'would be to sin against God and his Neighbour; and there-'fore though no eye regard him, his behaviour is unaffected '—he still deals righteously. Such a Man has Heaven 'within him. Hence it is clear, that though the conduct of 'the Heavenly and the Infernal Man be externally alike, 'they are internally altogether dissimilar.'*

All then which a Man has to do to qualify for Heaven is to govern his conduct by spiritual motives—

'When anything enters his Mind which he knows to 'be insincere and unjust, but which he is inclined to do, 'nothing more is necessary than that he should reflect, that 'it ought not to be done because contrary to the Divine 'Commandments. As he accustoms himself so to think, and 'acquires a habit from that custom, he is gradually con-'joined to Heaven. . . . . When he has made a beginning, 'the Lord operates within him and produces all kinds of 'goodness, and enables him not only to see his evils, but to 'reject them from his heart, and finally to hold them in 'aversion. This is meant by the Lord's words—"My yoke '"is easy and my burden is light."'†

Provided then, that God is thus inwardly revered and obeyed, there is no need that a Man should deny himself in anything—

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* Nos. 358 and 530. † No. 533.

'He may live outwardly as others do, grow rich, keep a 'plentiful table, dwell in a fine house, wear splendid apparel 'suitable to his rank, and enjoy the pleasures of the world 'and the flesh. Hence it is evident that it is not so difficult 'to live for Heaven as some believe. The sole hindrance lies 'in the resistance of the Loves of Self and the World to 'subjection: from their predominance in the character every 'evil flows.'*

In the same strain he continues—

'It is quite allowable that a Man should acquire and 'accumulate wealth, provided he employ no cunning or 'wicked artifice; that he should eat and drink delicately, 'provided he do not make life consist in eating and drinking; 'that he should dwell in magnificence according to his estate; 'that he should converse as others do, frequent places of 'amusement, and busy himself in worldly affairs. There 'is no necessity for him to assume a devout aspect, a sad 'countenance, or to hang his head; he may be glad and 'cheerful: nor is he compelled to give to the Poor, except 'so far as he is moved by affection. In one word, he may 'live outwardly as a Man of the World, and such conduct 'will not hinder his admission to Heaven, if only he thinks 'interiorly in a becoming manner of God, and in all business 'deals righteously with his Neighbour.'†

From certain expressions in the letter of the Holy Scriptures, it has been inferred that the Rich cannot enter 'Heaven; but this is altogether a mistake—

'From much conversation and experience among Angels, 'it has been given me to know most certainly that the Rich 'enter Heaven as easily as the Poor; that no one is excluded 'from Heaven because he has lived in abundance, and that 'no one is admitted because he has been poor. Rich and 'Poor alike have entered Heaven, and many who have been

* No. 359. † No. 358.

'rich enjoy greater glory and happiness than those who 'have been poor.

'The Poor do not go to Heaven on account of their 'poverty, but on account of their life; for whether a Man 'be rich or poor, he is what his life is, and if he live well he 'is received, and if he live ill he is rejected.

'Besides, Poverty seduces and withdraws Men from 'Heaven as much as Riches; for great numbers of the Poor 'are discontented with their lot, are greedy, and imagine 'wealth to be a real blessing. They are angry, therefore, 'and cherish bitter thoughts concerning the Divine Provi-'dence. They also envy the possessions of others, and are 'as ready as the wicked among the rich to defraud, and to 'live in sordid pleasures when they have the chance. It is 'otherwise with the Poor who are at peace with their lot, 'who are careful and diligent in their occupations, who love 'work better than idleness, who act honestly and live a 'Christian life.'*

By the Rich in the Scriptures, Swedenborg explains, is meant those who are in knowledges of truth, and by Poor those who are in ignorance. Now to be rich in knowledge is to be fortunate, and to be poor is to be miserable; but if knowledge is held in conceit—if used, not to live by and to do good with, but for intellectual display, then knowledge is a Man's condemnation, and viewed from Heaven he is as poor as, from the infernal side of his self-love, he fancies himself rich. Opulence is only a real blessing when held in the spirit of poverty, when the owner feels that all that he has is a gift from the instant Divine Goodness. Whenever any one gets proud of his possessions, let him be assured he is breathing the atmosphere of Hell, which is delusion and falsehood. True as this is of mental wealth, it is equally true of pecuniary wealth; and bearing these facts in mind,

* Nos. 357, 360, 364 and 365.

we can perceive the literal truth of those passages in the Gospels where the Poor are assigned pre-eminence over the Rich; for, indeed, 'It is easier for a camel to pass through 'the eye of a needle than for a rich man to enter into the 'Kingdom of God'—that is, a man who thinks himself rich, who prides himself in independence, who credits his innate prudence with his cash, or his innate intellect with his science.

Concerning the fate of those who have striven to acquire a title to heavenly glory by sanctimony and asceticism, Swedenborg has some interesting particulars—

'I have conversed with Spirits, who while on Earth, 'renounced the world, afflicted themselves in various ways, 'and retired into solitude for pious meditation, with the end 'of securing preferment in Heaven. Most of them are of 'a sorrowful temper, and quite incapable of association with 'Angels whose habit is gladness and cheerfulness. They 'despise whoever is not as gloomy as themselves; they care 'nothing for others and abhor usefulness, and are indignant 'when they do not receive the honour they consider due to 'their ascetic merits. When introduced among Angels and 'behold their bright and joyful activity, they are amazed as 'though they saw things incredible; and feeling themselves 'out of place, they retire and consort with Souls melancholy 'as themselves.†

'Such as have lived in outward sanctity, assiduously 'frequenting churches, and devoting themselves to public 'prayer and mortification with the hope of leaving on Earth 'a saintly memory, do not go to Heaven, because they have 'done all these things from a selfish motive. Some of these 'Pietists are so insane as to fancy themselves gods and find 'their lot in Hell. Others, who by their pious arts have 'cunningly sought to persuade the common people, that in

† Nos. 360, 528 and 535.

'them resided a divine sanctity, are cast into the Hells of 'the Deceitful: many of the Roman Catholic Saints are of 'this character.'

A summary of the whole argument is thus pithily given—

'These statements are made in order to shew, that the 'Life which leads to Heaven is not a Life of *retirement from* 'the World but of *action in* the World. A Life of Charity, 'which consists in acting sincerely and justly in every situa- 'tion, engagement and work in obedience to the Divine Law, '*is not difficult;* but a Life of Piety alone *is difficult;* and 'such a Pious Life leads *away from* Heaven as much as it is 'vulgarly believed to lead *to* Heaven.'*

Swedenborg is popularly classed with the Mystics, but no reader of the preceding passages will ever be betrayed into that mistake. Not Franklin himself could have devised a more satisfactory method of getting to Heaven; and long ere Binney taught London apprentices how Religion and Business were to be reconciled, our Author had settled the question, 'Is it possible to make the best of Both Worlds?' Nor is this spirit—this worldly spirit, some will say—in any way peculiar to the present Chapter: it transfuses the whole of his Writings: and we may be sure, that if he saw Visions, he allowed no one in ordinary affairs to mistake him for a Visionary. In this respect he was the true heir of his worthy father, the Bishop—he who while he conversed with Angels and wrought Miracles, could in one breath, write to his son Jesper, arrived from abroad and out of work, 'Thank 'God you are not married! See that you get a good wife, 'and something with her. Pray God to lead you in his 'holy way.'†

* No. 535. † See present volume, page 74.

The Hells.

Hell is the assembly of the Selfish, of all who love themselves supremely, and gratify their lusts at any cost to others. Hell is thus the reverse of Heaven in which all prefer the welfare of others to their own. In Hell, Self-Love, which in right order forms the circumference of Human Nature, is the heart and entire life of the Devil—he is nothing but Selfishness, and regards others as mere implements whereby he may obtain power, or praise, or pleasure.

The Societies of Hell.

The law whereby Angels congregate into Societies prevails with equal force in Hell—

'Hell is distinguished into Societies in the same manner 'as Heaven, and their number is exactly the same. Every 'Heavenly Society has its antipodes in an Infernal Society, 'and this arrangement is for the sake of equilibrium.'*

This appalling statement Swedenborg sustains with the following reasons—

'Every Good has an opposite Evil and every Truth an 'opposite Lie: neither is anything without relation to its 'opposite, for by opposites quality and intensity are revealed, 'and all perception and sensation excited. The Lord there-'fore continually provides, that every Heavenly Society 'should have an opposite in Hell, and that thus an 'equilibrium should be maintained between them.'†

All this may be true: we certainly could never know the sweetness and peace of righteousness save through the bitterness and torment of sin, the joy of light save through

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* No. 541. † No. 541.

the horror of darkness, the value of health save through the cost of sickness, the charm of beauty save through the offence of ugliness: all sensation and perception are indeed excited through acquaintance with opposites; it seems impossible to conceive how we could have any sense of pleasure except through experience of pain: yet these admissions involve just such startling consequences as Swedenborg states, and which, even he, as we shall presently see, lacked courage to face, and in the Divine defence, anxiously excused and disowned.

'As there are Three Heavens there are Three Hells. 'The Deepest Hell is opposed to the Inmost Heaven, the 'Middle Hell to the Middle Heaven, and the Highest Hell 'to the Lowest Heaven.

'The Infernal Societies are distinguished according to 'the Evils which are opposed to the Virtues. Every Evil 'includes infinite varieties like every Good: every Evil con- 'tains so many specific differences, and every specific differ- 'ence so many particulars, that a volume would not suffice 'to enumerate them all.

'The Hells are arranged so distinctly according to these 'differences, that nothing more orderly and distinct can be 'conceived. From this also it is plain, that the Hells are 'innumerable, and that they are near or remote from each 'other according to general, specific, and particular differ- 'ences. There are Hells beneath Hells; some communicating 'by passages and more by exhalations; but all communica- 'tions are regulated by the affinities between the several 'kinds of Evil.

'That the number of Hells is very great has been proved 'to me by the consideration, that there are Hells under 'every mountain, hill and rock, and under every plain and 'valley in the Spiritual World; and they extend beneath 'them in length, breadth and depth. In a word, the whole 'of Heaven and the whole of the World of Spirits are, as it

'were, excavated, and a continuous Hell stretches beneath 'them.'*

The Ugliness of Devils.

As Angels are beautiful in the degree of their goodness, Devils are ugly in the degree of their badness. Every Devil is the effigy of his peculiar selfishness, and displays his character in his countenance, body, speech and gestures.

'Devils are forms of contempt of others, of menace 'against those who do not pay them respect, of hatred and 'revenge; and in their forms, outrage and cruelty are mani-'fest; but when honour and homage are rendered to them, 'their faces pucker with delight.

'It is impossible to give in brief a description of the 'forms of Devils. No two are alike, although there is a 'family resemblance in those, who are in the same kind of 'evil, and therefore in the same Society.

'In general their faces are direful and corpse-like; some 'are black, others fiery like little torches, others studded 'with pimples, warts and ulcers; frequently no face appears, 'but instead something hairy and bony, and sometimes 'nothing but grates of teeth. Their bodies are monstrous. 'Their speech is the speech of anger, malice and deceit.'†

As everyone in the Spiritual World is clothed according to his intelligence, the insanity of each Devil is represented in garments, ragged and filthy; nor can a Devil dress otherwise, nor indeed feel comfortable except in such raiment as matches his character.‡

As each Heavenly Society is in the Human Form and Heaven as a whole is a Grand Man, so Hell as a whole is one Grand Monster, and all its Societies so many lesser Monsters—

'It has not been granted me,' says Swedenborg, 'to see

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* Nos. 542 and 588. † No. 553. ‡ No. 182.

'the form of the Universal Hell, but the specific forms of 'Infernal Societies have frequently been revealed to me: 'for at their apertures or gates in the World of Spirits 'there usually sits a monster, which represents the common 'form of the Devils who belong thereto.'*

The Scenery of the Hells.

It was observed that in Heaven what an Angel is, he sees; that his house and scenery correspond with his mental condition, that the invisible order and loveliness within are repeated in visible order and loveliness without. By the operation of the same law,† the scenery of the Hells is a creation of the Minds of the Devils—what a Devil is, he sees.

'I have been permitted to look into the Hells, and to see 'what kind of places they are.

'Some appear like holes in the rocks; others like the

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* No. 553.

† Carlyle recognizes the same law at work on Earth: he writes—

'The Spiritual is the parent and first cause of the Practical. The Spiritual 'everywhere originates the Practical, models it, makes it; so that the saddest 'external condition of affairs among men is but evidence of a still sadder 'internal one. For as thought is the life-fountain and motive-soul of action, 'so, in all regions of this human world, whatever outward thing offers itself 'to the eye, is merely the body or garment of a thing which already existed 'invisibly within, which, striving to give itself expression, has found, in the 'given circumstances, that it could and would express itself—so. This is 'everywhere true; and in these times when men's attention is directed out-'ward rather, this deserves far more attention than it will receive.'—'*Latter-'Day Pamphlets—Jesuitism*,' page 251.

The difference between the action of the Law of Correspondence in the Spiritual and in the Material Worlds is merely a difference of speed. In the Spiritual World, Mind governs Circumstance instantaneously—in the Material World, gradually. In the slowness with which Circumstance here yields to Mind lies our present opportunity of salvation, inasmuch as Truths at variance with our affections can be applied for the cure of their maladies. In the Spiritual World, on the other hand, the influence of Mind is so omnipotent that nothing out of harmony with its inclinations can touch or approach it. Herein we discern the reason why correction and amendment become impossible after death.

'coverts of wild beasts in the woods; and others like vaulted 'caverns and hidden chambers, such as are seen in mines.

'In some Hells there appear, as it were, the ruins of 'houses and cities after a general conflagration, in which 'Infernal Spirits lurk. In the milder Hells there appear, as 'it were, rude cottages, which in some cases form lanes and 'streets. Within the houses Infernal Spirits engage in 'perpetual brawls, in blows and butchery, while the streets 'are infested with robbers. In some Hells there are dis-'gusting brothels, strewn and smeared with every kind of 'filth. There are likewise thick forests in which Evil Spirits 'prowl like beasts of prey, and hide themselves in under-'ground dens when pursued by others: also deserts where 'all is sterile and sandy, with here and there shaggy rocks 'containing caves, and in other places, huts.'*

Every Devil and Satan procures a retreat in agreement with his character—

'Those who love falsehood and hate truth seek darkness 'in clefts of rocks: it is delightful to them to inhabit such 'holes, and undelightful to dwell in the open fields. Those 'whose joy is intrigue and conspiracy resort to subterranean 'rooms, where it is so dark that they cannot see one another, 'and there whisper in each other's ears in corners. Those 'who study the sciences with no other end than the repu-'tation of learning, and who do not cultivate the rational 'faculties by means of them, but merely take a vain delight 'in a prodigious memory, frequent sandy places in preference 'to fields and gardens. Theologians who do not reduce 'precept to practice choose rocky spots and lodge amid 'heaps of stones, shunning cultivated regions. Those who 'ascribe the Universe to Nature, and discern no Providence 'beyond the Prudence wherewith they have acquired money 'and fame, practise Magic, and in the art find the pleasure

* No. 586.

'of their existence. Those who apply divine truths to 'selfish ends, and thus falsify them, love urinous places and 'scents. Those who are sordidly avaricious dwell in cellars 'and luxuriate in the filth of swine, and such nidorous 'odours as arise from undigested food in the stomach. 'Those who place the highest good of life in the pleasures 'of the table wallow in dunghills and privies, and abhor 'clean places. Those who delight in adulteries dwell in 'mean and squalid brothels, and avoid chaste houses, and 'faint away if they come near them. The revengeful, who 'have contracted a savage and cruel nature from their lust 'of vengeance, love to dwell amongst graves and corpses: 'and so on in other instances.'*

Self-Love, the Cause of these Horrors.

Some of these details are disgusting, and worse might be adduced, but as such are the issues of every Heart in which Self-Love bears sway, it would be pernicious delicacy to blink them. At first they surprised Swedenborg—

'I wondered how Self-Love and Love of the World 'should be so diabolical, and that those who are in such 'Loves should be such monsters, since Self-Love is so little 'thought of on Earth, where Pride, which is the outward 'sign of an inflated Mind, is alone considered Self-Love, 'because visibly offensive. Self-Love, when not so puffed 'up, is thought to be the fire of life by which Man is incited 'to aspire to offices and perform uses; and it is contended, 'that he would grow torpid unless roused by the desire for 'power and glory.† The World demands, "Who ever did '"any worthy, useful, or distinguished action except for the '"sake of admiration? and what is this but the Love of

* No. 488.

† *E.G.*—Mr. Disraeli, Champion of the Church of England, in a speech at Buckingham, 17th September, 1862, asserted, that 'The principle of emu-'lation is the origin and foundation of everything that is excellent in Man.'

'"Self?" Thus it is not known on Earth that Self-Love 'is the Love which prevails in Hell, and constitutes Hell in 'Man, and is the source of every Evil and every Lie.'*

Hell not Horrible to Devils.

Horrible as are Swedenborg's pictures of the Hells, he presents them under a most important qualification—they are sketched from a heavenly, not an infernal aspect, in the Light of Heaven, not in the Light of Hell. Unless this be borne in mind a very serious misconception will be formed of his meaning. If Hell is horrible to the Angels, he tells us, Heaven is intolerable to the Devils; what one Kingdom prefers the other abhors, and *vice versâ:* in every sense they are antipodes, as he illustrates by this bit of visual experience—

'In looking out of Heaven upon Hell nought is seen 'but the hinder parts of the heads and backs of its inhabit-'ants; indeed they appear as if inverted, like antipodes, 'with their feet upwards and their heads downwards, 'although they walk upright and turn their faces in every 'direction. I have myself been an eye-witness of these 'extraordinary phenomena.'†

In further illustration of the same Law of Appearance we are informed, that Devils are seen by Angels 'as wild 'beasts of every kind, as tigers, leopards, wolves, foxes, 'dogs, crocodiles, serpents,' and that when any of us on Earth, who may be internally devilish, are discerned by Angels it is in such bestial guise as corresponds to our specific diabolism;‡ but be it most carefully noted—

'Whatever may be the appearance of Infernal Spirits to 'Angels, *amongst themselves* they are Men—*and according to 'their phantasies not without beauty.*§ This is of the Lord's

* No. 555. † '*Vera Christiana Religio,*' No. 613.
‡ '*Vera Christiana Religio,*' No. 312. § '*Arcana Cœlestia,*' No. 4,533.

'mercy in order that they may not be as loathsome to each 'other as they are to the Angels; but the merciful appear-'ance is an illusion, for as soon as a ray of the Light of 'Heaven is let into any Hell, the monstrous shapes of its 'inhabitants are revealed, *because in the Light of Heaven* '*everything appears as it really is.* Hence Infernal Spirits 'shun the Light of Heaven as a pestilence, and seek their 'own Light, which is as that of Charcoal and, in some cases, 'of Sulphur.'*

The Darkness of Hell.

Hell in the Scriptures and in the common opinion of Mankind is held to be a realm of darkness; and so indeed it is to the Angels, but to the Devils its gloom is altogether congenial. Devils, we need hardly iterate, are forms of Selfishness, and it is the lot of Selfishness to be stupid, to believe in means as ends, to live in lies; for as Carlyle observes, 'Stupidity Intellectual always means Stupidity 'Moral as you will, with surprise or not, discover if you 'look.'† In Hell, mental darkness is repeated in outer darkness; and the density of the darkness we may imagine if we reflect, that every Truth out of harmony with Selfishness is rejected by Hell.

There are no phenomena in the Spiritual World of which we have not the hints, having the germs, on Earth; and in the lunacy of Avarice, a common form of Selfishness, we may perceive a condition which must terminate in the blackness of the pit. The Avaricious love money for the sake of money, pinch and screw and thieve to acquire gain, for what they know not! Tantalus up to his lips in the lake from which he could never drink, Sisyphus eternally rolling his

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* Nos. 131, 553, 571, 585; '*Vera Christiana Religio*,' No. 281; '*Arcana Cœlestia*,' Nos. 3,641, 4,674, 4,839, 5,057-58, 6,626, and many other places.

† '*Latter-Day Pamphlets—Model Prisons.*'

stone to the mountain top, the Danaïdes for ever pumping water into their sieves, are emblems of Avarice. Now if Truth be what *is*, if to know Truth be to know what *is*, if to be wise and happy is to be brought into subjection to the Truth, and therefore into right relation and knowledge of what *is*, manifestly the Avaricious dwell in an atmosphere of lies, for they think what *is not*, and struggle after that which can never be attained: their fret and fume is in very deed the inspiration of that Spirit 'who was a liar from the 'beginning;' and at death they cannot but find their eternal home in a place of darkness.

What is the case with Avarice is true of all other forms of Selfishness—of Pride, of Vanity, of Hatred, of Lust. The thoughts of Self-Love are lies. Shew Swedenborg a Selfish Man, and he will shew you one who moves in delusion.

The Fire of Hell.

As the varied heat and light of the Heavens equal and express the varied love and wisdom of the Angels, so the fire and flame of the Hells equal and express the self-love and folly of the Devils.

Hell-fire is an expression which, however terrible to us, bears as little dismay to a Devil as the darkness of which we have been speaking: both originate in the Infernal Will, and until the Devil abhors himself as the cause, he can never feel offence with the effects—his circumstances, his surroundings. Hell-fire, or Hell-heat, is thus only an outer sign and a secondary word for Self-Love, even as is darkness for selfish stupidity.

The heat of Hell, like the heat of Heaven, is derived from the Lord as the Sun of the Universe. The Divine Efflux is changed to infernal heat in those who receive it, just as the rays of the Sun of Nature are transmuted by nightshade into poison, and by a carcase into a stench. The

Angel and the Devil alike owe their life to the Lord, but the one receives and utters Him in good-will and wisdom, and the other in self-will and cunning.*

'When the Hells are opened to the Angels, there is seen 'as it were a volume of fire and smoke like that which arises 'from burning houses. Such fire exists in all in whom the 'Loves of Self and the World predominate.'†

Here Swedenborg interposes with the needful caution—

'It is to be observed that the residents in Hell do not 'burn in the fire which the Angels see: the fire is merely 'an appearance from the Angels' point of sight. The 'Devils themselves have no sense of burning, but expe- 'rience a climate similar to what they were accustomed on 'Earth.'‡

In this way our Author nullifies the common notion about the pains of Hell, in so far as it is fancied that Devils are kept in Hell as in a prison against their will. He freely allows that Hell is a horrible place, but asserts that its horrors are the pleasures of its inhabitants, and that their chief aversion and severest punishment consist in the approach and influence of the Angels—

'Whenever the heat of Heaven flows into Hell, the 'Infernals shiver as with ague, and are inwardly tormented, 'for their life is thereby quenched, and they are plunged in 'total darkness. Heavenly heat is never thus applied to 'Hell except in extreme cases, when it is necessary to quell 'outrageous riots.'§

Whilst the Selfish find their delight in gloom and filth, they are miserable with all the misery of Selfishness—

'Hell-fire besides standing as a synonym for Self-Love 'is also used to describe the spite and anguish which are the 'fruits of Self-Love. The Selfish desire to injure all who do 'not serve and worship them, and in proportion to their

* No. 569. † No. 571. ‡ No. 571. § No. 572.

'disappointment is their rage for vengeance. Hence every 'Infernal Spirit cherishes hatred against every other, and 'afflicts his acquaintance unmercifully as far as he has 'power.

'When a Spirit arrived from Earth directs his course of 'his own accord to his own Hell and enters, he is at first 'received in a kindly manner, and is led to believe, that he 'is among friends: but this only lasts for a few hours during 'which his comrades explore his cunning and measure his 'strength; which ascertained, they begin to infest and tor-'ment him, and then to reduce him to slavery by cruel 'punishments. Nevertheless there arise for him chances 'of emancipation; for as every one in Hell desires to be 'greatest, there are frequent insurrections in which those 'who are in slavery are set free in order that they may 'assist some new Devil to obtain dominion, who in turn 'subjects those who resisted him to bondage. Such alterna-'tions go on perpetually in Hell; and such rivalry and 'tyranny are also designated Hell-fire.'*

With these facts in mind, how our Lord's words concerning 'the worm which dieth not, and the fire which is 'not quenched,' are illustrated and vivified!

Gnashing of Teeth.

Swedenborg explains the gnashing of teeth in Hell as 'the continual dispute and combat of falses conjoined with 'contempt, enmity, mockery, ridicule and blasphemy. 'Every one fights in favour of his own illusion and calls it 'Truth; and when these disputes are heard *out of the Hells*, 'they sound like gnashing of teeth; and indeed are actually 'turned to gnashing of teeth whenever the light of Heaven 'is permitted to break into the infernal regions.'†

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* Nos. 573-74. † No. 575.

There is no King Satan.

The reader will not have forgotten Swedenborg's assertion, that there is no Angel in Heaven, nor any Devil in Hell, who has not been born on Earth, and in agreement with this opinion he teaches, that there is no single Devil to whom the Hells are subject—

'It has been hitherto supposed in the World, that there 'is some one Devil who rules over the Hells, that he was 'created an Angel of Light, and that he was cast down with 'his crew into Hell because he rebelled against God; and 'this belief has become prevalent, because certain passages 'of the Word which speak of the Devil and Satan, and also 'of Lucifer, have been understood according to the sense 'of the letter.

'The Devil and Satan however mean Hell considered 'under different aspects. The Devil means the inmost Hell 'inhabited by the very worst Spirits, called Evil Genii. 'Satan denotes the outer Hell, the inhabitants of which 'are not so malignant, and are called Evil Spirits. Lucifer 'denotes those who are of Babel or Babylon, and who pre-'tend to dominion even in Heaven.'*

We are therefore to regard the Devil and Satan as equivalents for Hell, just as in politics we talk of France and Turkey as though they were individuals, meaning all the while the people of France and Turkey. Considering Hell as a grand Monster, we should define the Devil as its Will and Satan as its Understanding.

'Infernals are called Satans who have lived in Falses and 'consequent Evils, and Devils who have lived in Evils and 'consequent Falses. In heavenly light, Satans appear pale 'and livid like corpses, and in some cases, black like mum-'mies, and Devils of a fiery dusky complexion, and in some 'cases, intensely black like soot.'†

* No. 544. † '*Vera Christiana Religio*,' No. 281.

The Government of Hell.

The Lord alone, and no Devil, is the king of Hell; and the name of God is denied and abhorred throughout the infernal regions—for all in whom Self-Love rules are Atheists* however melodious may be their piety—yet over every Devil the Divine Hand is stretched in government and blessing, so that not the least effort is made by any Fiend which the Lord does not turn to his eternal service.†

As we have already noted, the Lord governs the Hells mediately by the Heavens. 'Hell is kept in order and 'connection by oppositions against Heaven.'‡ Every Infernal Society has an antagonist and is balanced by a Heavenly Society; 'and in a more particular sense the Societies of 'Hell are ruled by Angels, who are appointed to inspect 'them, to restrain the insanities and disturbances with which 'they abound, and to prevent their members from torment-'ing each other beyond prescribed limits.§ Sometimes also 'Angels are sent to Hells to moderate these insanities and 'disturbances by their presence.'‖ Of course such business is assigned to Angels who have a taste for it.

'Government in Hell is the opposite of government in 'Heaven, which is that of Mutual Love. Infernal govern-'ment springs from Self-Love, for every one in Hell desires 'to rule over others and to be greatest. Devils hate those 'who not favour them, and pursue them with vengeance 'and cruelty; and this results from the very nature of 'Self-Love.

'The most malignant Spirits, who excel in cunning and 'are able by the terror they inspire to enforce obedience, are

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* 'All who live in evil interiorly deny a Divine Being, how much soever 'they may imagine while in externals, that they acknowledge Him.' Nos. 506, 562, *et passim.*

† '*Arcana Cœlestia*,' *No.* 2,706.

‡ '*Apocalypsis Revelata*,' No. 62.

§ No. 391.

‖ No. 543.

'set over their companions as Governors, by whom they are 'worshipped as gods. As every Devil has the same lust of 'dominion in his heart, he burns with hatred against his 'president-god, who in return regards his subjects as the 'vilest slaves, although he is courteous towards them so long 'as they adore him; for the Love of Self is like that which 'prevails among robbers, who show every sign of mutual 'affection whilst perpetrating their villanies, but are after-'wards ready to murder one another for a larger share of 'the booty. It is in consequence of the nature of this Love, 'that those who are given up to its lusts, appear in Hell at 'a distance like wild beasts, some like foxes and leopards, 'some like wolves and tigers, and some like crocodiles and 'venemous serpents, and that they dwell in stony and sandy 'deserts interspersed with marshes full of croaking frogs 'whilst over head dismal birds on the wing screech harshly. 'These are the ochim, tziim and jiim mentioned in the pro-'phecies of the Old Testament where the love of dominion 'from the Love of Self is spoken of.*

The whip is the sceptre of Hell—

'In general all the inhabitants of Hell are ruled by fears. 'Some are ruled by fears contracted on Earth, but as these 'lose their force by degrees, the dread of punishment is added, 'and this dread is the chief means of deterring them from 'mischief. The punishments of Hell are various, and are 'gentle or severe according to the character of the lusts which 'require restraint.

'It is worth repeating, that the fear of punishment is the 'only means of restraining the violence and fury of the 'Infernals. There is no other.'†

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* No. 543, and '*Vera Christiana Religio*,' No. 45. † Nos. 509 and 543.

Hell, a Workhouse.

Hell is not a world of mere idleness and rapine—

'Its caverns are eternal workhouses. I have been 'permitted to enter some of them in order that I might 'describe them. All who are there confined appeared like 'beggars and none of them had any memory of their con- 'dition on Earth. The Angel who attended me pointed 'out one as a servant, another as a soldier, another as a 'priest, another as a statesman, and another as a person of 'great wealth; yet none of them knew otherwise than that 'they had always lived as comrades in their present servi- 'tude. The reason of this was, that although they had 'differed in externals on Earth, they had all the while been 'inwardly united by a common character, and death simply 'revealed the hidden reality.'*

As in a well-contrived convict prison, every Devil is compelled to earn his living. Writing of some who by the doctrine of justification by faith alone had reduced themselves to an infernal state, he gives us this glimpse into the economy of a Hell—

'When they arrive at their cavern in Hell from the 'World of Spirits, they enter, and the door is shut after 'them. Then the governor of the cavern comes and says to 'them, "You cannot go out of this place any more: behold '"your companions; they all work hard, and in proportion '"to their work they receive food from Heaven. I tell you '"this that you may not plead ignorance." Their com- 'panions then also say to them, "Our governor knows for '"what work every one is best fitted, and enjoins it daily, '"and on the day that we finish what he gives us to do, we '"receive food; but if we do not finish it we receive neither '"food nor clothes; and if any one does mischief to another,

* 'Vera Christiana Religio,' Nos. 281, 570 and 661.

'"he is thrown into a corner of the cavern upon a bed '"of cursed dust, where he is miserably tormented, until the '"governor observes in him some sign of penitence, and '"then he is taken off, and ordered again to his work." 'The new comer is also informed that every one is at liberty 'to walk, to converse, and afterwards to sleep, when he has 'done his work. He is then led into an inner part of the 'cavern where there are harlots, and he is permitted to 'select one for himself, and call her his woman; but he is 'forbidden under severe penalties to indulge in promiscuous 'connections.'*

It would be easy to amplify these notes on infernal life from Swedenborg's manifold experience, but the reader has probably had enough.

The Equilibrium between Heaven and Hell.

Among Swedenborg's assertions there is, perhaps, none more startling than that which affirms an equilibrium between Heaven and Hell, so that every Society in the one has an antagonist in the other.

'All the Societies of Heaven are arranged most distinctly 'according to the genera and species of Goods, and all the 'Societies of Hell according to the genera and species of 'Evils, and beneath every Society of Heaven there is a 'corresponding Society of Hell, which is its opposite; and 'from their opposition results equilibrium.

'The equilibrium between the Heavens and the Hells is 'affected by the number of Spirits who enter them, which 'amounts to many thousands a day; but to know and 'perceive in which way the balance inclines, and to regulate 'and equalize it with perfect exactness, is not in the power 'of any Angel, but of the Lord alone. The Divine, which 'proceeds from the Lord, is omnipresent, and observes in

* '*Apocalypsis Revelata*,' No. 153.

'every direction, if there be the slightest preponderance, and 'redresses it: whereas an Angel only knows what is near 'him, and has no perception in himself of what is passing 'even in his own Society.'*

To the Equilibrium thus maintained, he ascribes the Free-Will of mankind—

'Between Heaven and Hell is a great interstice, and in 'this interstice is the World of Spirits, into which a most 'copious exhalation of Evil arises out of Hell, and as copious 'an influx of Good descends from Heaven. Every Man as to 'his Spirit is in the midst of this interstice, and between the 'play of the equal forces enjoys freedom of determination.

'Unless Man were between both, he would have no 'power of thought, nor any will, and still less any freedom 'and choice; for all these flow from the Equilibrium of 'Good and Evil.'†

Whether or not this exquisite balance between Heaven and Hell is preserved in the Universe, we do not know: Swedenborg says it is, and the statement is not incredible: but if true of the Universal Mind we are certain it is not of the Individual. If we are to consider Diffusive Love as Heaven and Absorbent Love as Hell, we need take no pains to prove, that in countless cases there is no approach to equilibrium kept up between the heavenly and the infernal propensities: yea we might ask, if freedom be the result of a poise between the Love of Others and Self-Love, who is free? There may be some method of reconciling what Swedenborg has to say on this head with common experience, but it would appear as if in this matter he was exercising his fancy far out of sight of reality. He has another theory by which he accounts for our sense of freedom, self-hood, and personality, namely, that the Divine

* Nos. 593 and 594.

† Nos. 546 and 599, and '*Vera Christiana Religio*,' Nos. 475 and 497.

Life whereby Angel and Man and Devil exist, bears into all its recipients that feeling of independence, which in God is a reality, but in His Creatures an illusion, and which illusion He corrects by revelation. That theory is, to my mind, the finest interpretation ever offered of the mystery of consciousness, but the second explanation—the Equilibrium between Heaven and Hell—seems to derive no sanction from experience or revelation.

The Lord casts no one into Hell, but Evil Spirits cast themselves in.

The wide distinction between damnation according to popular beliefs and according to Swedenborg must have been noted. Both agree that Hell is a land of night, of fire, and of horror, but whilst it is commonly imagined that the Evil are cast into Hell *against* their will, Swedenborg asserts that they abide there *with* their will—yea desire nothing more earnestly*—and that the sharpest pains of the Wicked result when they venture out of Hell, or come in contact with Heaven. Such being the case he writes—

'Some persons have believed very confidently, that God 'turns away His face from Man, rejects him, and casts him 'into Hell, and that He is angry with him on account of 'his evils; and others go still further, and affirm that God 'punishes Man, and brings evil upon him. They also con-'firm this opinion from the Literal Sense of the Word, in 'which expressions occur which appear to sustain it; for 'they are not aware that the Spiritual Sense of the Word, 'which explains the Literal Sense, is entirely different, and 'that hence the genuine doctrine of the Church, which is 'derived from the Spiritual Sense of the Word, teaches 'otherwise. True doctrine declares, that the Lord never

* No. 547.

'turns away His face from Man, never rejects him, never 'casts any one into Hell, and is never angry; and every one, 'whose Mind is in a state of illustration,' [*i.e.*, whose Mind is in the Light of Heaven] 'perceives this when he reads 'the Word, because God is love itself, goodness itself, mercy 'itself: goodness itself cannot do evil to anyone, nor can 'love and mercy cast Man out; it is contrary to their very 'essence, and therefore contrary to the Divine Nature.'*

The Evil cast themselves into Hell, and in Hell 'they 'are severely punished in order that they may be deterred 'from doing evil,' and *to appearance* the judgement and the punishment are of the Lord's infliction; but the truth is, 'His relation to the evil doer is like that of a king, or a 'judge, or the law, none of which is the cause of punish-'ment, because none of them compelled the criminal to do 'wrong.'†

Thus does Swedenborg seek to dispose of the terrible questions which spring out of the creed of everlasting perdition. His solution is plausible, and may yield temporary satisfaction to some, but the core of the difficulty—the responsibility of the Creator for Hell—which underlies all these apologies—is untouched. Neither Swedenborg nor his generation was afflicted with the benevolent concern for Devils which we experience, and hence probably his superficial treatment of the case. Nevertheless, I believe, that in his doctrine of Hell or Self-Love lies hid the just vindication of the Divine Love in the existence of Evil: but of this we shall be better qualified to speak when we have discussed his treatise on the Divine Providence, published six years after the present on Heaven and Hell.

Some will ask, Who can yield credence to these other-world experiences? To answering the question, Swedenborg

* No. 545. † Nos. 548–550.

devotes his last paragraph; and here it is for the serious consideration of inquirers:—

'What is said in this work concerning Heaven, the 'World of Spirits, and Hell will appear obscure to those 'who have no delight in the knowledge of Spiritual Truths, 'but clear to those who have delight, and especially to 'those, who are in the affection of Truth for its own sake,— 'that is, who love Truth because it is Truth; for whatever 'is loved enters with light into the ideas of the Mind, and 'this is eminently the case when that which is loved is 'Truth, because all Truth is in light.'*

* No. 603.

CHAPTER VIII.

THE PLANETS AND THEIR PEOPLE.*

'By the Divine mercy of the Lord,' writes Swedenborg, 'things interior are open to me, so that I can converse with 'Spirits and Angels; and inasmuch as I desired to know 'whether Worlds like our own existed, what sort of places 'they were, and by what manner of people inhabited, the 'Lord allowed me to enter into intercourse with the Spirits 'and Angels of other Earths, with some for a day, with some 'for a week, and with some for months, so that my curiosity 'might be satisfied.

'It is to be observed, that all Spirits and Angels are 'from the Human Race and abide near the Earths on which 'they were bred: whoever therefore has his interiors opened 'by the Lord may converse with them as man with man, 'and be informed concerning the lands from which they 'come. Such has been my daily privilege for twelve years 'past.'† (1758).

Ere going further, it will be well to note three points. First, that Swedenborg did not profess to visit the Planets themselves: they are in Nature, and to see them with his fleshly eyes, he must have been transferred to them bodily. Second, that his information was obtained from the Spirits

* '*De Telluribus in Mundo nostro Solari, quæ vocantur Planetæ: et de 'Telluribus in Cœlo Astrifero: deque illarum Incolis; tum de Spiritibus et 'Angelis ibi; ex Auditis et Visis.* Londini: 1758.' 4to. 72 pages: a reprint of some chapters in the '*Arcana Cœlestia.*'

† No. 1.

of the several Earths whom he encountered in the Spiritual World. Third, that as these Spirits were in connection with the Planets whereon they were bred, he was sometimes favoured to see through their eyes the scenery from which they had ascended, even as we have read, that Swedenborg himself sometimes lent his eyes to Spirits, that they might enjoy a peep into our world.*

Of the habitability of the Planets, Swedenborg entertained no doubt, considering that orbs so like our own must have been created for similar uses, and urging the peculiar and characteristic reason, that for the nutrition of the Grand Man of Heaven a far larger field is requisite than our speck of earth can supply—

'The Angelic Heaven is so immense that it corresponds 'to every particular in Man, exterior and interior, myriads of 'Angels going to the formation of every member, organ and 'viscus, and to the affections of each; and it was given me 'to know, that this Heaven cannot by any means exist 'except by drafts from innumerable Earths.'†

The first world to which we are introduced is—

Mercury.

The people of Mercury correspond to the memory of things abstracted from their material conditions.

When they met Swedenborg, they instantly explored his memory in search of all he knew. For the cities and lands he had visited they cared nothing, but simply for what was done therein, for the laws, customs and characters of the inhabitants. What facts of this description they found in him to please them, they picked out and classified with amazing quickness and skill. When writing his '*Arcana Cœlestia*,' they told him, that what he set forth was very superficial and common-place. He replied, that his

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* See page 395 of the present volume. † Nos. 5 and 9.

readers found it so subtle and elevated, that there was much which they could not comprehend. They then wondered how such could ever become Angels, when they were told, that these dull ones, if they only lived in faith and charity, entered a higher Heaven than theirs.

Their thirst for information and their facility in its acquisition are almost incredible. They explore everybody they meet to discover what he knows. A certain Spirit, who affected great elegance in his discourse encountered some Mercurians, but his eloquence was lost on them. They merely listened to ascertain if he had anything to say, which they had not known before; all else they disregarded as trash.

In consequence of their immense knowledge they are excessively haughty: they imagine they know so much, that it is impossible to know more. About this pride, they were reproved: they were told, that although they might know a great deal, it was as nothing compared to that which they did not know. "True," they replied; "but we are not haughty; "we only glory in our grasp of memory." They were answered, that knowledge is only valuable for its use; to which they rejoined, "Our delight is in knowledges, and to "us knowledges are uses."

The Spirits of Mercury never remain long in one place, but roam through the Universe in companies in quest of intelligence. They do not devise their routes, but are conducted as by instinct, under the Divine auspices, to wherever they may acquire information in orderly developement of that which they already possess. They thus experience a constant growth in science, but not in wisdom. They are not distinguished for judgement; they draw no conclusions from their learning; they are simply satisfied with knowing.

With the Spirits of our Earth, those of Mercury cannot abide on account of their grossness. Our concern is for external information; theirs for internal. They have a

common saying, that they care nothing for a sheath, but for that which a sheath holds.

On Mercury there is no printing-press. Some of its Spirits sent Swedenborg a long printed paper made up of pieces awkwardly stuck together and sneeringly insinuated, that the knowledge of his race was on such paper and not in their minds. They were however instructed in the true state of the case, and they subsequently sent him a neatly printed document, saying, they knew that on his Earth there was such paper and books made out of it.

'I was anxious to know what kind of face and body the 'people of Mercury have. Instantly there appeared before 'my eyes the figure of one of their women. Her face was 'beautiful, but smaller than that of a woman of our Earth: 'she was more slender, but of equal height: she wore a linen 'head dress, not artfully but gracefully disposed. A man 'was also presented. He too was also more slender than the 'men of our Earth: he wore a garment of deep blue, fitted 'tightly to his body, without folds or frills.

'There was then shown me a species of their oxen. They 'did not differ much from ours, except that they were 'smaller and in some respects like deer.'*

From Mercury, he was told, the Sun looks large—larger than from any other Earth. The climate is temperate. 'Heat 'does not arise from the Sun's nearness, but from the depth 'and density of a Planet's atmosphere, as appears from the 'cold on high mountains in the torrid zone: heat is also 'varied according to the direct or oblique incidence of the 'Sun's rays, as is manifest from summer and winter in 'every region.'†

VENUS.

In Venus are two kinds of men; one mild and humane,

* No. 44. † No. 45.

the other savage and almost brutal. Some of the Spirits from the mild part said, that they acknowledged our Lord Jesus Christ as God, and added that on Venus they had seen Him.

The Spirits of Venus in the Grand Man correspond to the memory of things material agreeing with the memory of things immaterial, to which latter the Spirits of Mercury correspond. The Spirits of Mercury and Venus are therefore intimately related as sword and scabbard.

With the savage Spirits, Swedenborg did not speak; but Angels informed him, that they delight in rapine, and especially in eating their spoil. Their delight in eating was communicated to him and 'perceived to be exceedingly 'great.' They are for the most part giants; the men of our Earth would scarcely reach to their middles. They are stupid; they make no inquiry into heavenly things; all their thoughts are absorbed in cares about land and cattle. After death they are dreadfully infested with evils and false persuasions, and such as can be saved undergo severe trials—

'I have seen some after they had passed through ex-'treme suffering taken up into Heaven, and when they were 'received there I was made sensible of such a tenderness of 'joy proceeding from them, that tears were drawn from 'mine eyes.'*

MARS.

The best Spirits which rise from our solar system are those of Mars. They are of a celestial temper not unlike that of the Most Ancient Church on our own Earth. In the Grand Man they correspond to a principle mediate between the Will and the Understanding.

The people of Mars have no formal governments, but

* No. 110.

live in societies of friends, as do Angels in the Heavens, with whom some of them have open intercourse. They are very careful to expel from their communities any who begin to think perversely and thereby incline to evil; and such exiles lead a most wretched life, solitary in dens and other places. By this timely severity, the perfect order and peace of mutual love is preserved, and the encroachments averted of the lusts for power and property — the lusts whereby Adam lost Eden and exchanged the ties of brotherhood for the rod of empire.

As was the case in the Adamic Church, language in Mars is almost tacit, being effected by what is called 'internal respiration,' and supplemented by lively facial action. By these means thought is expressed with a fullness and delicacy altogether impossible with our noisy and cumbrous speech. Affectation and deceit are unknown; none can dissimulate, or utter more or less than he really thinks.

The people of Mars worship our Lord, saying, He is God alone, and that every good thing is from Him; that He leads and directs them; and that He often appears amongst them. Of themselves, they say, they are Devils, and that solely by the Divine attraction are they held in Heaven and withheld from Hell.

An appearance of an inhabitant of Mars was presented. His face was like that of a man of our Earth. He had no beard, but instead a blackness where the beard grows. The upper part of his face was sallow.

The food of the people of Mars consists of fruit and pulse, and chiefly of a round fruit which buds out of the ground. Their garments are made from the fibrous bark of trees, woven and stiffened with gum. It is said, they have an art of making fluid fires, wherewith they lighten their nights.

JUPITER.

With Spirits from Jupiter, Swedenborg had more

familiar acquaintance than with any others. They reported, that their Earth was as densely peopled as it could be, and that it was fruitful exceedingly. The inhabitants have no desires beyond the necessaries of life, and hence their numbers. They are distinguished into nations, tribes, and houses; all of one kindred dwell apart, and intercourse is confined to relatives. Among them is no covetousness or violence. When told of the wars, murders and thefts on our Earth, the Spirits turned away in horror.

Swedenborg could discern the presence of the Spirits of Jupiter by the inexpressible sweetness and gentleness of their sphere—

'The tranquillity and delight with which they inspired 'me sensibly filled my breast and heart; at the same time 'there was a removal of cupidities and anxieties about the 'future, which cause disquiet and excitement.'*

'It was shown me what kind of faces the inhabitants of 'Jupiter have; *not that I saw the inhabitants themselves*, but 'Spirits with faces similar to those they had when they dwelt 'on Jupiter. Two faces were presented. They were like 'the faces of the Men of our own Earth, fair and beautiful; 'sincerity and modesty shone forth from them.'†

Great care is bestowed on the face in Jupiter; it is washed frequently and is kept shaded from the sun. The face, they say, is of the first importance, for it is the mirror of the mind; and with them it is the chief instrument of conversation. By their eyes and lips they communicate their thoughts and feelings, and devoid of deceit, they allow every fibre to have free play. Vocal discourse is also used in Jupiter, but it is not so loud as with us.

Thus conversed the people of the Adamic or Golden Age in this world. Every one may perceive that the

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* No. 51. † No. 52.

earliest people could not have many words, for language is a slow growth of time. Besides discourse by the countenance far excels talk, even as seeing does hearing and a landscape its description.

There are large horses which roam wild in Jupiter. The inhabitants are afraid of them, but they do no harm.

Through Swedenborg's eyes, some Spirits of Jupiter were permitted to see faces on our Earth. They pronounced them not handsome, and any comeliness they had, skin deep and not reaching the fibres which display profound emotion. They were surprised to see faces studded with pimples and deformed, saying, that such were unknown amongst them. Nevertheless some countenances, which were smiling and peaceful and slightly full about the lips, gave them satisfaction.

In Jupiter they do not walk erect as we do, nor creep on fours, but as they move along assist themselves with their hands, and alternately half elevate themselves on their feet, and at every third step turn the face sideways and backwards, bending the body a little suddenly: a motion almost like that seen in some swimmers, who as they help themselves with their hands, turn their heads round.

It is thought indecent by them to be seen in any other way than with the face in front. In walking they keep the face elevated; to look downwards they consider vile and abject; the humblest amongst them moves about with an upward gaze; and any who acquire a contrary habit, are expelled from society.

They delight in long meals, not for the sake of eating, but for conversation. They do not dress their food to please the palate, but simply to make it wholesome, finding in the end, that what is wholesome is savoury. They sit cross-legged at table on fig leaves spread on the ground; and are always cautious to keep their faces in front, and *not* to be seen from behind.

In bed, they lie with their faces to the window and not to the wall. They fancy, that to keep the face to the light is to look towards the Lord; whereon remarks Swedenborg—

'I have sometimes observed when I was in bed, such a 'direction of the face, but I never knew before whence it 'was.'*

In their warm climates, they go naked except about the loins; nor are they ashamed, having chaste minds. Some Spirits from our Earth, hearing of their mode of walking and their nakedness, commenced jeering; but they were told, that nakedness gives no occasion for shame or scandal to the innocent, but only to the lascivious. With the Spirits of our Earth, those of Jupiter are not willing to associate, saying, they are cunning, quick at mischief, and thinking little good.

Wisdom, they consider, consists in the right application of truth to the business of life. Of the Sciences, which we in Europe cultivate, they know nothing, and desire to know nothing. Some Spirits of our Earth boasted of their memory, of their acquaintance with Latin, Greek, and Hebrew, Criticism and Metaphysics, but it was made manifest, that there was no Wisdom in any quantity of such stuff. The Spirits from Jupiter however went further and contemned such Science as clouds over true Intelligence; and in so far they were in error: but they were shewn, that whilst verbal knowledge is indeed worthless, Wisdom derives from Science means and material for use and developement.

The Angels from Jupiter correspond in the Grand Man to Imaginative Thought, whilst the Angels from our Earth rise no higher than functions in the external parts of his Body: hence it is easy to see how Spirits from

* No. 57.

the two Worlds can have little satisfaction in each other's company.

The houses in Jupiter are low and of wood, coated with bark of a pale blue colour: the walls and ceilings are decorated with little stars. They are fond of picturing the sky on the insides of their houses, believing the stars to be the abodes of the Angels. They have also tents decorated in the same manner: to them they retire in the heat of the day, and in them take their meals. In the construction of their dwellings and in their domestic economy, they are scrupulously nice.

They worship the Lord, calling Him the Only Lord. The Spirits were asked whether they knew that the Lord is a Man. They answered, that they all know He is a Man, because in Jupiter He has been seen by many as a Man: that He instructs them, preserves them, and is eternal life to those who serve Him in being good. They said further, that He reveals what they ought to believe and how they ought to live, and what is thus revealed is handed down from generation to generation; but they fancy that this revelation is innate—is written in their minds, for whenever they hear these revealed truths, they instantly recognize and acknowledge them.

They do not know that the Lord was born on our Earth: they said it was no concern of theirs; it was enough to know, that He is Man and Lord of the Universe. When told, that on our Earth He is named Christ Jesus, and that Christ signifies Anointed or King, and Jesus, Saviour, they replied, that they do not worship the Lord as King, for King suggests an idea of outer force, but as Saviour.

They set no times apart as holidays, but every morning at sunrise, and every evening at sunset, worship the Lord and sings psalms in their tents.

They are very cautious, that no one should fall into erroneous religious opinions. Those who do err are first

admonished, then threatened; and, if they persist, are suffocated by chastising Spirits. Thus the worship of the Lord is preserved in purity in Jupiter.

Nevertheless there are some who live in error and wickedness. These set up as saints and mediators between the Lord and their fellows—a repetition of our Papal system—and adore the sun, calling it the Lord's face. The good inhabitants hold them in aversion and have no intercourse with them.

The average duration of human life in Jupiter is thirty of our years. It is of the Lord's Providence that life should be so brief, for otherwise the people would grow more numerous than the earth could support. The people arrive early at maturity and marry young; and their prime delight is found in their conjugal and parental relationships. Death has for them no terror, inasmuch as continued existence in Heaven is their most familiar prospect. They do not die of disease, but tranquilly as in sleep. Of the approach of death, they have fair warning in the appearance of a bald head. At the sight of this vision, they know their decease is certain within a year, and at once prepare for the change.

'I was allowed to see how the Spirits of Jupiter, when 'ready, are taken up into Heaven and become Angels. On 'such occasions, there appear chariots and bright horses as of 'fire, by which they are carried away like Elijah. In Heaven, 'they appear clothed in shining raiment of blue, spotted 'with little stars of gold.'*

Saturn.

The Spirits of Saturn are upright and modest, and inasmuch as they esteem themselves little, they appear little. In the Grand Man, they correspond to a middle sense between the Spiritual and Natural Man.

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* Nos. 82 and 83.

In worship, the people of Saturn are profoundly humble, feeling themselves as nothing. They acknowledge our Lord as the only God; and sometimes He appears to them in an Angelic Form. When they come to a certain age, they begin to converse with Spirits, who instruct them concerning the Lord, how He is to be worshipped, and how they ought to live.

They dwell in families, every family by itself; each family consisting of a man and wife and children. When the children marry they leave their parents' house and think no more about it: wherefore the Spirits of Saturn appear two and two.

They bestow very little thought on food and raiment: they subsist on the fruit and pulse their earth yields, and protect themselves from the cold with a coarse skin or coat. Knowing that their real life commences at death, they care nothing for their bodies, except so far as they subserve the ends of eternal existence. Hence they do not bury their dead, but cast them forth and cover them with branches of forest trees.

Being questioned about the great belt which encircles their Earth, they said, it does not appear to them as a belt, but as something whitish like snow strewed in the sky. Some call their nocturnal light, which is great, the Lord, but these are not tolerated. The nocturnal light is from the belt and the moons.

The Moon.

The Spirits from the Moon are dwarfs like children of seven years old, but more robust. Their faces are not unhandsome, but longer than ordinary. They do not speak from the lungs, but from air in the abdomen, and with a noise like thunder. This peculiarity results from the nature of the Moon's atmosphere.

'I was informed, that the Spirits of the Moon in the

'Grand Man have relation to the ensiform cartilage or 'xiphoides, to which the ribs in front are attached, and from 'which descends the *fascia alba*, which is the fulcrum of the 'abdominal muscles.'*

It is commonly believed that the Moon, by reason of the absence of air and water, is uninhabited—at any rate on the hemisphere which is subject to our gaze. Swedenborg meets the aerial objection, but has nothing to say as to the aqueous; and in this very summary manner would settle all scepticism—

'It is well known to Spirits and Angels, that there are 'inhabitants in the Moon, and in the Moons which revolve 'about Jupiter and Saturn. Even those who have not seen 'and conversed with any Lunar Spirits, entertain no doubt 'that the Moons are inhabited, for they too are Earths, and 'where there is an Earth, there is Man—Man being the 'end for which every Earth exists, and without an end 'nothing was made by the Great Creator. Every one who 'thinks from reason, in any degree enlightened, must see, 'that the Human Race, from which the Heavens exist, is 'the final cause of Creation.'†

In the main, this argument may be sound, but since we have immense deserts in Asia and Africa and vast unpeopled paradises in South America, Why should it surprise us if there be here and there a vacant Moon or Planet in the Universe? Our own Earth existed for myriads of ages in preparation for Man; Why not then other Earths?

In noticing the '*De Cultu et Amore Dei*,' published in 1745, occasion was taken to repudiate the foolish story, that Swedenborg had, long before Herschel, announced the existence of a seventh Planet; and if proof were wanting that he was as ignorant as his contemporaries of Uranus

* No. 111. † No. 112.

and Neptune and the scores of little Earths which revolve between Mars and Jupiter, it would be supplied in the present treatise wherein there is not the slightest hint of any world outside Saturn. Probably some will convert this ignorance into a weapon of offence against Swedenborg, saying, How can we trust him where we cannot test him, when we find him ignorant where we might test him? when it would have been so easy to have given us incontrovertible evidence of his powers by anticipating Herschel, Adams and Leverrier? It is neither my inclination nor vocation to parry such thrusts, but I would simply observe, that his ignorance on this and similar scores might be inferred from the conditions of his seership as stated by himself. When pressed by the Queen of Sweden as to the persons with whom he could converse in the Spiritual World, he answered, that he could discover only those of whom *he could form some idea*, whether from personal acquaintance on Earth or from history or repute.* The same must have been true of the Spirits of the Planets. He could only search for what he knew existed. Some clue of fact, however slight, was requisite to establish *rapport*, even as a mesmerized clairvoyant demands a letter or a lock of hair as a starting point of exploration. Inasmuch as Swedenborg knew nothing naturally of Uranus or Neptune, How could he ask for their Spirits in the Spiritual World? He might indeed have struck upon them by reason of some chance affinity, but even in that case it would have been difficult, if not impossible, for them to have indicated to his apprehension their place in Creation. No quest indeed can be more hopeless, than for physical information in the spiritual sphere.

* The conversation is related by General Tuxen.

The Sun.

Far back in 1719, Eric Benzelius suggested to Swedenborg, that Hell might be the Sun; to which he replied, 'It 'would be absurd to imagine, that the Sun's heat is used to 'torment the bodies of the Damned. The nearer the Sun 'the finer are the Elements. In the Sun itself their 'fineness is probably such, that their particles are almost 'devoid of composition and put off the name of Matter. 'It would therefore seem likely, that the Sun—the finest 'sphere—would be the finest Being—a God, an Angel—'a something, which, as it is not material, must be most 'eminent. For these reasons I incline to believe, that God 'has His seat in the Sun, as the Bible says.'*

Of the Sun in the present treatise he tells nothing, not even whether it is inhabited, but probably he deemed the information superfluous, unless indeed we might conceive of a race of men with the constitutions of salamanders. In other writings he frequently asserts, 'that the Sun is pure 'fire,'† but without explaining what he means by pure fire, except in one place where he states, 'the Sun consists of 'created substances whose activity produces fire.'‡ In these assertions there is slight, if any, advance on the speculation of 1719 save in the doctrine, that the Sun's radiance, in common with the Stars, is fed by perpetual influx from the Spiritual Sun—the Sun of the Heavens, the effluence and the glory of the Infinite Majesty.

Having disposed of our Solar System, he brings us to a chapter, the most important in his book, headed—

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* From Letter cited in the present volume, pp. 61, 62.

† See for instances '*Vera Christiana Religio*,' Nos. 35 and 41; '*De Divino Amore et de Divina Sapientia*,' Nos. 89 and 157; and '*De Amore Conjugiali*,' Nos. 182 and 532.

‡ '*Vera Christiana Religio*,' No. 472.

'*The Reasons why the Lord was pleased to be born on our* '*Earth, and not on another.*

'There are several reasons, concerning which I have 'had information from Heaven, why it pleased the Lord to 'be born and assume Humanity on our Earth and not on 'another. The chief reason was on account of the Word, 'that it might be written on our Earth; and when written 'be published afterwards throughout the whole Earth; and 'when once published be preserved to all posterity; and 'that thus it might be made manifest, that God was made 'Man, even to all in the other life.

I.—'*On Account of the Word.*—The Word is Divine 'Truth itself, which teaches that there is a God, a Heaven 'and a Hell, a life after death, and how a Man ought to 'believe and live, so that he may obtain Heaven and eternal 'felicity. Without revelation, so without the Word, all 'this would be entirely unknown on our Earth.

II.—'*That the Word might be written on our Earth.*—The 'art of writing has existed here from the earliest times, 'first on the bark of trees, next on skins, afterwards on 'paper, and lastly by printing. This was provided by the 'Lord for the sake of the Word.

III.—'*That the Word might afterwards be published* '*throughout the whole Earth.*—Here, there is commerce 'among all nations by land and water, and the Word once 'written amongst us may be conveyed and taught every- 'where.

IV.—'*That the Word once written might be preserved to* '*all posterity, for thousands and thousands of years.*—That it 'has been so preserved is well known.

V.—'*That thus it might be made manifest that God had* '*become Man.*—It was with a view to this end that the 'Word was revealed, since no one can believe in a God 'and love a God, whom he cannot comprehend under some 'appearance: wherefore they who resolve God into an in-

'visible and incomprehensible principle sink their thought 'into Nature and believe in no God. Hence it pleased the 'Lord to be born on this Earth, and to make the fact 'manifest by the Word, that it might not only be known 'on this globe, but to Spirits and Angels from other 'Earths.

'In every other Earth in the Universe, Divine Truth 'is communicated orally by Spirits and Angels, and in- 'asmuch as in most Earths the inhabitants live isolated 'in families, the Truth thus revealed is but slightly diffused, 'and, unless constantly renewed, is either perverted or 'perishes. With us, it is quite otherwise; the Word in 'its integrity is secure for ever.

'It is to be observed, that the Lord receives all from 'whatever Earth, who acknowledge and worship God under 'a Human Form—God under a Human Form being the 'Lord: and as the Lord appears to the people of the 'several Earths as an Angel, when they learn in the 'Spiritual World from the Spirits of our Earth, that God 'is actually Man, they receive that Word with joy.

'To these reasons may be added, that in the Grand 'Man, the people of our Earth correspond to the uttermost 'senses. Hence the Divine Truth in the Letter of our 'Scriptures was reduced to the lowest expressions, and the 'Lord by His incarnation in Mary, from the First became 'likewise the Last. . . . . This however is an argument, 'which will be intelligible to a very few.'*

In looking over these reasons, it is to be carefully borne in mind, that in Swedenborg's eye, the peoples of the whole Universe of Earths are one people—one Grand Man; that he held, that the relations of the people of any one Earth to the peoples of all other Earths are as intimate as is any part of a man's body to the other parts. The

* Nos. 113 to 122.

solidarity of Universal Humanity is constantly assumed by Swedenborg, and his reader need never expect to understand him until he concedes that premiss.

In this view of Universal Humanity, our function is defined as that of the skin. In us, the forces of spiritual life reach their circumference and find fixity and fulcrum. The Divine Wisdom, which in more interior regions is in constant flux and renewal, is with us set fast in the story of Israel and Jesus Christ; and moreover, what is thus done for us and with us, is done for the Universe, since all worlds are included in us as is the whole body in the skin. We are mean, but in our very meanness is our importance.

In conclusion, Swedenborg treats us to a description of Five Earths beyond our Solar System in the Starry Heavens.

The First Earth.

The people worship an Angel who appears to them for the Lord. They said they knew, that the Most High God is the Sun of Heaven, but that He is too great for them to adore Him, and that He appears to their Angel but not to them.

'The Angel they worship is an Angelic Society, to 'which it is granted by the Lord to preside over them, and 'to instruct them in what is just and right. Their light is 'fiery and yellow like that from a torch flame—a conse-'quence of their not adoring the Lord immediately ..... 'In other respects they are modest, rather simple, but still 'right thinking.'*

In some degree their Earth was seen, and there appeared green fields and trees in foliage, also fleecy sheep. Some of the lower orders came into view, who were clothed very like

* Nos. 130 and 131.

the peasantry of Europe: likewise a man and his wife, she tall and graceful, he with a stately carriage and a look of haughtiness. The Angels said, that such were the manners on that Earth, and that whilst the women were humble they loved the men, who in spite of their lofty bearing, were well disposed.

'I was informed, that the People and Spirits of that 'Earth have relation to something in the Spleen of the 'Grand Man; in which information I was confirmed by an 'influx into the Spleen whilst they conversed with me.'*

With the Spirits of that Earth, he compared notes as to the differences between us and them, 'and especially con-'cerning the Sciences cultivated exclusively on our Earth, 'such as Astronomy, Geometry, Mechanics, Physics, Che-'mistry, Medicine, Optics, and Natural Philosophy, and 'Arts unknown elsewhere, as Ship-Building and Metal-'lurgy, and Writing and Printing whereby we communicate 'with one another at a distance, preserve thought for 'thousands of years, and hold the revelation of the Word in 'permanence.'†

Lastly, he was permitted to see the Hell of that Earth, 'and very terrible was the appearance of the Devils therein, 'insomuch that I dare not describe their hideous faces. 'There were also seen female magicians, who practise dire-'ful arts: they appeared clad in green, and struck me with 'horror.'‡

A Second Earth.

The Angels of this Earth have relation to vision in the Grand Man and are remarkably keen-sighted.

'In conversing with them, I compared them to eagles, 'which fligh high and scan all below; but they were offended 'with the comparison, fancying that I likened them to eagles

* No. 132. † No. 136. ‡ No. 137.

'for rapacity, and that I thought them wicked. I replied 'however, that I compared them to eagles, not as to rapacity, 'but as to sharp-sightedness.' *

Being questioned as to the God they worshipped, they answered, that they worshipped a God visible and invisible —a God under a Human Form and a God without Form. He told them, that we too on this Earth worshipped a God visible and invisible, the invisible God being the Father, and the visible the Lord, and that both are One as the Lord Himself taught, saying, that whilst no man had seen the Father, he who saw Him saw the Father.

Some Spirits from this second Earth were seen worshipping an idol of stone like a man, but not handsome. Swedenborg said to them, that they ought not to worship what was dead but what was alive. They said in return, that they knew God lived and not the stone, but when they looked at the statue they were enabled to concentrate their minds on the invisible Deity. He rejoined, that the invisible God is only rightly approached through the Lord, who is God visible in thought under a Human Form, and that thus, and thus only, can Man be truly conjoined to his Maker.

Some good Spirits from the same Earth were questioned as to whether in their world they were governed by kings. They answered, that they did not know what kingly rule was; that they live under themselves in nations, families and houses. It was then asked, whether they abode in security; to which they replied, that they did, for no one envied another or sought to invade his rights. These queries excited indignation, as arguing suspicion; and turning on Swedenborg, they exclaimed, "What need we more than "food and raiment? and with these, why should we not rest "content!"

Being further examined as to their Earth, they said it

* No. 140.

had green fields, gardens and orchards, and lakes abounding in fish; blue birds tipped with gold; animals great and small, and one of them like our camel. They do not eat the flesh of their animals, but fish, fruit and pulse: nor do they live in houses, but in groves, forming a roof against sun and rain by twisting the boughs.

Their faces were not unlike those on our Earth, except that the eyes and nose were small. This appeared to Swedenborg a deformity, but they said, that they considered a small nose and eyes to be marks of beauty.

'A female was seen in a dress dotted with roses of various 'colours. I asked whence they derived their materials for 'clothing. They answered, that they gather from certain 'plants a fibre which they spin into thread, and that they 'then lay the threads in double and triple rows and fix them 'with a glutinous liquor. Afterwards they dye the cloth 'with the juices of herbs. It was shewn me how they make 'the thread. The women sit on the ground, and twist it 'with their toes, and when twisted, draw it towards them, 'and work it with the hand.'*

They said, that on their Earth every husband had but one wife; nevertheless there were harlots among them, but that all such were at death cast into Hell as magicians. The number of children in a family is from ten to fifteen.

A Third Earth.

The Spirits of this Earth were very different from the Spirits of ours, and approach to them was therefore very difficult. When Swedenborg asked them if they would take a look at our world through his eyes, they declined the pleasure, saying first, that they could not, and then, that they would not. In the end, he persuaded them to witness a representation of some of the finest palaces of Europe; but

* No. 146.

they made light of them, asserting, that on their Earth they had far more magnificent structures in living wood; in proof whereof they represented their sacred temples, which the Spirits with Swedenborg confessed the most wonderful they had ever seen.

These temples are constructed of growing trees, of great girth and height, planted in rows. By exquisite art in twisting and pruning, a floor is made of the lower branches, galleries of the higher branches, and an arched roof of the topmost. Light is admitted into the vast interiors through windows of crystal.

The inhabitants live isolated in households, but assemble in public worship. On these occasions they experience internal joy, excited by the glory of the temple and the worship. God, they adore under a Human Form, consequently our Lord.'* They are likewise instructed by intercourse with Spirits and Angels.

They dwell in low, oblong cottages set in plains; high places they consecrate to the Lord alone. Beds are ranged like shelves round the walls. Opposite the door is an alcove in which stands a table, and behind the table is a fire-place wherein luminous wood is deposited, which lights up the house as with burning charcoal.

They were asked, what was done to the Wicked on their Earth. They replied, that a wicked person is not suffered to exist. Whoever yields to evil, is reproved by a certain Spirit, and threatened with death if he persist: if then he does persist, he is taken off in a swoon. Thus their Earth is preserved from pollution.

A Fourth Earth.

This Earth is one of the smallest in the Universe, being scarcely 250 miles in circumference. Its year consists of

* No. 154.

200 days, and its days of 15 hours. Its Sun is only about a quarter of the size of ours.

The houses of the people are long and low, with a window for every room; the roofs are arched, and there is a door in each gable. It was said, they are built of earth and covered with turf, and that the windows are closed with a texture of transparent glass. Men, women and children were seen. The faces of the women are full and handsome: they appeared as shepherdesses, and their flocks moved wherever they pointed with their crooks. The sheep were large, and had broad and woolly tails. Fields of corn ripe for harvest and of grass with flowers, trees laden with fruit, like pomegranates, and shrubs with berries from which is made wine, were also seen.

Them likewise, Swedenborg found confessing God visible under a Human Form, and that at times He appears to them as a Man; and in general reports them as confirming his own opinions on the Trinity, and complaining of the confusion induced in their minds by Spirits from our Earth, who held the common notions about a tri-personal Deity.

With Angels, the Inhabitants of that Earth hold such easy and open relations, that they converse with them as man with man and only discover they are Spirits by their sudden disappearance from the field of vision—

'I told them, that such was also the case on our Earth 'in Ancient Times, as when Angels appeared to Abraham, 'Sarah, Lot, the people of Sodom, Manoah and his wife, 'Joshua, Mary, Elizabeth, and the Prophets; and that the 'Lord appeared in like manner, so that they who saw Him 'knew no otherwise, than that He was an ordinary man until 'He revealed Himself; but at this day such appearances are 'rare.'*

* No. 160.

A Fifth Earth.

When he drew near the Spirits of this Earth, he found himself regarded with suspicion. They had been afflicted with the visits of some Monks, from the World of Spirits about our Earth, bent on the conversion of Gentiles, and who had annoyed them with nonsense about having faith in what they chose to tell them. They had answered these missionaries, that they did not know what 'having faith 'meant,' since whatever they saw to be true, they believed without effort: and whatever they did not so see, was incredible by any effort. Swedenborg assured them, that they had done wisely in shunning their visitors, 'because their 'intention was, not to teach, but to secure gain and 'dominion; that they study by various arts to captivate 'men's minds, and then to hold them soul and body in 'slavery.

'There are Spirits from our Earth, who rove about like 'these Monks in consequence of a passion for travelling 'acquired in the world: in other Earths there is no such 'custom of travelling as on ours.'*

The first Spirits of this Earth whom Swedenborg encountered were from its northern part, but he was afterwards led to some from its western part—

'These also, being desirous to know who and what I was, 'immediately said, there was nothing in me but Evil, think-'ing thereby to deter me from approaching nearer. I was 'enabled to perceive, that this was their manner of accosting 'all who come to them; and it was given me to reply, that 'I well knew it to be so, and that in them likewise there 'was nothing but Evil, by reason that every one is born 'into Evil, and therefore, that whatever proceeds from the 'Selfhood of Man, Spirit, or Angel is nothing but Evil, in-

* No. 169.

'asmuch as all Good in every one is from the Lord. Hence 'they discerned that I was in the Truth, and felt free to 'converse with me,' *—whereupon a theological discussion ensued in which Swedenborg found them in full accord with himself.

On that Earth, there is national worship every thirtieth day, whereat preachers discourse from pulpits on Divine truths which lead to good life. Revelations are made to preachers and others early in the morning between sleeping and waking, at which times Angels are heard speaking on heavenly matters. When they awake, an Angel in white is seen at the bedside and suddenly vanishes, which is accepted as a sign, that what has been heard is Divine.

Their houses are of wood, low and flat-roofed. In the front dwell husband and wife, in the middle, their children, and at the back, the men and maid-servants. They are of a celestial genius and find the joy and business of their lives within the family circle. They go naked, and in their innocence are ignorant of shame.

Their Sun is of a flaming colour. The length of their year is 200 days, and their day equals 9 of our hours. They have perpetual spring and summer—their fields are ever green and their trees in constant fruit. They drink milk with water, and have it from cows which are woolly like sheep.

Their marriage customs are curious. When a girl becomes marriageable, she is kept closely at home, and at a certain time is taken to a connubial house where she is set in a row with other virgins behind a screen, which reaches to their waists. An old man and an old woman sit by to preserve order, whilst young men in search of wives, enter and inspect the market. When one sees a damsel to his taste, he takes her by the hand and leads her off to his house

* No. 170.

as his wife. No mistakes in choice are made, for in that world there is no deceit; the face is the true picture of the mind, and the youth recognizes his wife and the virgin her husband by a sure instinct.

Thus ends Swedenborg's tour among the Spirits of the Earths. What is to be said about it? Do you credit his story? asks a reader. I do not see why I should not. It only appears incredible when its conditions are kept out of sight, and when (as is commonly done) it is said, that he professed to visit the Moon and Planets bodily—which he expressly says he did not, maintaining in the most explicit manner—

'That neither Spirits nor Angels can see anything on 'Earth, nor Man, with his bodily sight, anything in the 'Spiritual World.'*

Whatever Swedenborg might be, he was no fool, and perfectly appreciated the natural objections which would be raised to his claim, and thus calmly and reasonably answered them—

'Knowing that many will doubt the possibility of seeing 'anything on another Planet, I may state how it is effected. 'Distances in the Spiritual World are altogether different 'from distances on Earth. In the Spiritual World, distances 'represent differences of character. Those who are alike, 'appear in the same place; those who are unlike, appear 'apart. Hence to be present and converse with the Spirits 'of any Earth, it was simply necessary that the Lord should 'induce such changes in the state of my mind as would bring 'me into harmony with them. This done, we at once 'appeared together.'†

In this manner he was brought into contact with the

* No. 135. † No. 135.

Spirits of the several Planets which he describes. Of one, he writes—

'I was conducted thither by changes of the state of my 'mind, which continued for about ten hours without inter- 'mission. These mental changes in the Spiritual World 'were in all respects the same as advances from place to 'place, or as travelling.'*

When thus connected with the Spirits, surrounding the respective Earths from which they had arisen, he pursued his advantage yet further; he used their eyes with the eyes of the Men and Women with whom they were associated, as glasses wherewith to view their Earths; even as he in turn was in the habit of lending his eyes to Spirits, as a means of renewing their acquaintance with scenes and persons from whom death had divided them.

In a word, Swedenborg says, he approached the Planets from their spiritual side—by an inversion of the method of the astronomer. It is an explanation of the process of his knowledge which, though quite open to question, cannot be dismissed with a sneer.

Whether (admitting at least the plausibility of his explanation) his account of the Earths is credible, is another matter. That he was himself sincere—that he saw what he says he saw, and heard what he says he heard—I regard as beyond debate; but the Spiritual World is by eminence the land of illusions. According to his own testimony, your shadow there irretrievably affects your experience: what you are you see. 'It is to be well observed,' he remarks in the book before us, 'that the notion one holds on any subject 'is in the Other World reflected to the life.'† In the light of this truth, we must read all his revelations about places and persons; discerning therein quite as much of his own likeness as of the things themselves. It is quite certain,

* No. 157; see also No. 168. † No. 158.

that no one else could repeat his planetary explorations and render an account in perfect agreement with his. His tour had a theological purpose; his itinerary is a report on the Religion of the Universe; and everywhere he finds the Good in accord with him: nor may we feel surprise or offence that it should be so, for, Who is there, that does not consider his private opinions as one with Wisdom?

Supposing we concede the reality of Swedenborg's relations, how rudely they overturn our common conception of Civilization! Beyond our Earth there are no Letters, no Books, no Sciences, no Travelling, but one placid unvarying round of domestic business and domestic joy. Freedom of thought and speech, which we regard as the acme of social culture, is unknown. Dissenters are not only tabooed, but punished, and if obstinate, extinguished. Not in any way do other worlds grow attractive under our explorer's touch. Grateful indeed may we be, that our lines are cast in our naughty, bustling, superficial sphere. Our place may verily be in the Skin of the Grand Man, but we have no desire to exchange it for any other organ or tissue. "Good!" would say our Author; "and in your content, behold the "vindication of the Divine Love in your creation and "appointment!"

END OF VOL. I.

APPENDIX.



CORRECTIONS.

NOTE I.—SWEDENBORG AT UPSALA.

Following too implicitly preceding biographers, I have written at page 30 of the present volume—

'In 1709, at the age of twenty-one, Swedenborg took the degree of 'Doctor of Philosophy' at Upsala.

Dr. Kahl kindly corrects me. He writes—'Swedenborg never took 'this degree. He was only a student when he wrote his dissertations on 'Seneca, Publius Syrus, etc. Our Atterbom says somewhere, that 'Swedenborg was Doctor in Philosophy, but it is a mistake.'

NOTE II.—THE ACADEMIES OF SCIENCES OF UPSALA AND STOCKHOLM.

'In 1729 the Academy of Sciences in Stockholm elected Swedenborg 'a Member.'—Present Vol., p. 75.

Here again Dr. Kahl proves me wrong and sets me right. *For* Stockholm *read* Upsala. 'The Academy of Sciences at Stockholm was 'not instituted till 1739, after which date he was elected a Member.'

NOTE III.—SWEDENBORG'S SALARY AS ASSESSOR.

His salary was 1,200 silver dalers, which at page 113 is estimated at £44 8*s*. 10*d*. Here too I owe a correction to Dr. Kahl, who states—'A silver daler *at that time* was worth about 2s. 6d. of English money; 'therefore you may reckon his income from the Assessorship at £150.'

CATALOGUE OF SWEDENBORG'S WRITINGS.

ARRANGED CHRONOLOGICALLY.

Date and Place of Publication.	
Upsala, 1709.	L. Annæi Senecæ et Pub. Syri Mimi, forsan et aliorum selectæ sententiæ, cum annot. Erasmi et Græca versione Scaligeri notis illustratas. Quas cum consensu Ampl. Fac. Philos. notis illustratas sub præsidio Viri Amplissimi Mag. Fabiani Törner, Philos. Theoret. Prof. Reg. et Ord. publico examini modeste submittit Eman. Svedberg, in Audit. Gustav. maj. d. 1 Junii. *Upsaliæ*, 1709.
Skara, 1709.	Jesperi Svedbergii, Doct. et Episcopii Scarensis, Parentis Optimi, Canticum Svecicum, Ungdoms Regel och Ålderdoms Spegel [Instruction for Youth and Reflection for Old Age], ex Ecclesiast. c. xii. Latino Carmine exhibitum ab Em. Svedbergio, filio. *Scaris*, 1709.
Griefsvalde, 1715.	Camena Borea cum heroum et heroidum factis ludens: sive Fabellæ Ovidianis similes sub variis nominibus scriptæ ab E. S., Sueco. *Gryphiswaldiæ*, 1715.
Skara, 1715.	Ludus Heliconius sive Carmina Miscellanea, quæ variis in locis cecinit E. S.
Skara, 1716.	Cantus Sapphicus in charissimi Parentis diem natalem. *Scaris*, 1716.
Upsala, 1716-18.	Dædalus Hyperboræus, eller några nya Mathe-

Date and Place of Publication.

matiska och Physicaliska försök och anmärkningar för år 1716 : som Velb. Hr Assess. Pålheimer och andre sinrike i Sverige hafve gjordt och nu tid efter annan till allmän nytta lemna. 6 Flockar. *Upsala*, 1716-18.

(*The Northern Dœdalus, or some new Mathematical and Physical Attempts and Observations for the year* 1716*: which Assessor Polhem and other ingenious men in Sweden have made and published from time to time for the use of the public.* 6 *Parts.*)

Stockholm, 1717.

Underrättelse om thet förtenta Stiernesunds Arbete, thes bruk och förtening. *Stockholm*, 1717.

(*Information concerning the Manufacture of Tin-plate at Stjernsund, and its Use.*)

Upsala, 1718.

Regel-Konsten författad i tijo böcker. *Upsala.*

(*The Art of Rules, in* 10 *Parts.*)

Upsala, 1718.

Försök att finna östra och vestra lengden igenom Månan, som til the Lärdas ompröfvande framställes. *Upsala*, 1718.

(*Attempts to find the Longitude by means of the Moon, set forth for the judgment of the Learned.*)

Skara, 1718.

Om jordenes och planeternes gång och stånd: thet är några bevisliga skäl at jorden aftager i sitt lopp och nu går långsammare än tilförene; görande vinter och sommar, dagar och nätter längre, i anseende til tiden nu än förr. *Skara.*

(*On the Motion and Position of the Earth and Planets, in which are some conclusive proofs that the Earth's course decreases in rapidity, being now*

Date and Place of Publication.	
	slower than heretofore, making winter and summer, days and nights longer in respect to time now than formerly.) Dedicated to King Frederick, 10th Dec., 1718.
Upsala, 1719.	Om vatnens höjd och förra verldens starka ebb och flod. Bevjs utur Sverige. *Upsala.* (*On the Level of the Sea and the Strong Tides of the Ancient World. Proofs from Sweden.*) Dedicated to Ulrika Eleonora on her coronation day.
Stockholm, 1719.	Förslag till vårt mynts och måls indelning, så at rekningen kan lättas och alt Bråk afskaffas. *Stockholm*, 1719. (*Proposal as to the division of Moneys and Measures, in order to facilitate calculation and avoid all fractions.*)
1719.	Underrättelse om Dockan, Slyssvercken och Saltverket. 1719. (*Information concerning Docks, Sluices, and Salt-Works.*)
Amsterdam, 1721.	Prodromus Principiorum Rerum Naturalium, sive novorum tentaminum Chemiam et Physicam experimentalem geometrice explicandi. *Amstelodami*, 1721.
Ditto.	Nova Observata et Inventa circa Ferrum et Ignem una cum Nova Camini inventione. *Amstelodami*, 1721.
Ditto.	Methodus Nova inveniendi Longitudines Loco-

Date and Place of Publication.	
	rum, terra marique, ope Lunæ. *Amstelodami*, 1721. (Reprinted in 1766.)
Amsterdam, 1721.	Artificium Novum Mechanicum Receptacula Navalia, vulgo Dok appellata, construendi. *Amstelodami*, 1721.
Ditto.	Nova Constructio Aggeris sive Moliminis Aquatici. *Amstelodami*, 1721.
Ditto.	Modus Mechanice Explorandi Virtutes et Qualitates diversi generis, et Constructionis Navigiorum. *Amstelodami*, 1721. This set of treatises, published at Amsterdam in 1721, was re-issued in English by the Swedenborg Association as— *Some Specimens of a Work on the Principles of Chemistry, with other Treatises.* Translated from the Latin, with Introductory Remarks, Bibliographical Notices, Index, &c., by Charles Edward Strutt, Member of the Royal College of Surgeons of Edinburgh, and dedicated, by permission, to the Baron Berzelius. Illustrated with 21 Plates. London, 1847.
Stockholm, 1722.	Oförgripelige tankar om Svenska myntets förnedring och förhögning. *Stockholm*, 1722. (*On the Depreciation and Rise of the Swedish Currency.*)
Leipsic, 1722.	Miscellanea Observata circa res naturales et præsertim circa Mineralia, Ignem et Montium Strata. *Lipsiæ*, 1722.

Date and Place of Publication.

(In 3 Parts. Dedicated to Count Gustavus Bonde.)

Schiffbeck, near Hamburg, 1722.

Miscellaneorum Observationum circa Mineralia, Ferrum et Stalactites in Cavernis Baumannianis. *Naupotami*, 1722.

(Fourth Part. Dedicated to the Duke of Brunswick.)

The four Parts were re-issued with other Papers by the Swedenborg Association as—

Miscellaneous Observations connected with the Physical Sciences; with an Appendix containing Swedenborg's Papers from the Acta Literaria Sveciæ. Translated from the Latin, with Introductory Remarks, Bibliographical Notices, and Index of Subjects, by C. E. Strutt. Illustrated with 9 Plates. London, 1847.

Dresden and Leipsic, 1734.

Opera Philosophica et Mineralia. Tres Tomi:

Tom. I.—Principia Rerum Naturalium sive Novorum Tentaminum Phænomena Mundi Elementaris Philosophice Explicandi.

Tom. II.—Regnum Subterraneum sive Minerale de Ferro deque Modis Liquationum Ferri per Europam passim in usum receptis; deque conversione ferri crudi in chalybem: de vena ferri et probatione ejus; pariter de chymicis præparitis et cum ferro et victriolo ejus factis experimentis.

Tom. III.—Regnum Subterraneum sive Minerale de Cupro et Orichalco modis liquationum cupri per Europam passim in usum receptis: de secretione ejus ab argento: de conversione in Orichalcum: inque Metalla diversi generis: de

Date and Place of Publication.

Lapide Calaminari: de Zinco: de Vena Cupri et probatione ejus: pariter de chymicis præparatis, et cum cupro factis experimentis, &c., &c. Cum figuris æneis. *Dresdæ* et *Lipsiæ*, 1734.

The first volume was re-issued by the Swedenborg Association in two volumes as—

The Principia; or, the First Principles of Natural Things; being New Attempts toward a Philosophical Explanation of the Elementary World. Translated from the Latin, with Introductory Remarks, Index, &c., by the Rev. Augustus Clissold, A.M. London, 1845-46.

Dresden and Leipsic, 1734.

Prodromus Philosophiæ Ratiocinantis de Infinito et Causa Finali Creationis: deque Mechanismo Operationis Animæ et Corporis. *Dresdæ et Lipsiæ*, 1734.

Re-issued by the Swedenborg Association as—

The Philosophy of the Infinite; or, Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body. Translated from the Latin by James John Garth Wilkinson, with an Introduction and Index of Subjects. London, 1847.

Amsterdam, 1741.

Œconomia Regni Animalis in Transactiones divisa: quarum hæc prima de Sanguine, ejus Arteriis, Venis et Corde agit: Anatomice, Physice et Philosophice perlustrata. Cui accedit Introductio ad Psychologiam Rationalem. *Amstelodami*, 1741.

Ditto.

Œconomia Regni Animalis in Transactiones

Date and Place of Publication.

divisa: quarum hæc secunda de Cerebri Motu et Cortice et de Anima Humana agit: Anatomice, Physice et Philosophice perlustrata. *Amstelodami*, 1741.

Re-issued in two volumes by the Swedenborg Association as—

The Economy of the Animal Kingdom; considered Anatomically, Physically and Philosophically. Translated from the Latin by the Rev. Augustus Clissold, A.M., and edited, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson, Member of the Royal College of Surgeons of London. London, 1846.

London, 1745.

Regnum Animale Anatomice, Physice et Philosophice perlustratum; cujus Pars Prima. De Visceribus Abdominis seu de Organis Regionis Inferioris agit. *Hagæ Comitum*, 1744.

Regnum Animale Anatomice, Physice et Philosophice perlustratum; cujus Pars Secunda. De Visceribus Thoracis seu de Organis Regionis Superioris agit. *Hagæ Comitum*, 1744.

Regnum Animale Anatomice, Physice et Philosophice perlustratum; cujus Pars Tertia. De Cute, Sensu Tactus, et Gustus; et de Formis Organicis in Genere, agit. *Londini*, 1745.

Re-issued in English in two volumes as—

The Animal Kingdom, considered Anatomically, Physically, and Philosophically. Translated from the Latin, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson. London, 1843-44.

Date and Place of Publication.	
London, 1745.	De Cultu et Amore Dei; ubi agitur de Telluris Ortu, Paradiso et Vivario, tum de Primogeniti seu Adami Novitate, Infantia et Amore. *Londini*, 1745.
	Pars II.—De Conjugio Adami, et de Anima, Mente Intellectuali, Statu Integritatis, et Imagine Dei. *Londini*, 1745.

POSTHUMOUS WRITINGS,

Composed before 1745.

1733.	Itinerarium (1733). *Tubingæ*, 1840.
1710-39.	Ditto (1710-14, 1721-22, 1733-34, 1736-39), *Stuttgardiæ*, 1844.
About 1743-45.	Regnum Animale Anatomice, Physice et Philosophice perlustratum cujus Pars IV.—De Carotidibus, de Sensu Olfactus, Auditus et Visus, de Sensatione et Affectione in Genere, ac de Intellectu et ejus Operatione agit. *Tubingæ*, 1848.
Ditto.	Regnum Animale Anatomice, Physice et Philosophice perlustratum. Cujus supplementum sive. Par VI. Sect. I.—De Periosteo et de Mammis agit. Sect. II.—De Generatione, de Partibus Genitalibus Utriusque Sexus, et de Formatione Fœtus in Utero agit. *Tubingæ*, 1849.
	This last volume has been translated into English by Dr. Garth Wilkinson as—
	The Generative Organs, considered Anatomi-

Date and Place of Publication.

cally, Physically, and Philosophically. London, 1852.

About 1743-45. Regnum Animale Anatomice, Physice, et Philosophice perlustratum; cujus Pars VII. de Anima agit. *Tubingæ*, 1849.

Opuscula quædam Argumenti Philosophi. Nunc primum edidit Jac. Joh. Garth Wilkinson. *Londini*, 1846.

Translated as follows:—

Posthumous Tracts.—The Way to a Knowledge of the Soul.—Faith and Good Works.—The Red Blood.—The Animal Spirit.—Sensation, or the Passion of the Body.—The Origin and Propagation of the Soul.—Action.—Fragment on the Soul, and the Harmony between it and the Body. Now first translated from the Latin by J. J. Garth Wilkinson. London, 1847.

There yet remain in manuscript many of Swedenborg's physiological studies; among them a work on the Brain of upwards of a thousand pages.

Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium per Viam repræsentationum et correspondentiarum. *Londini*, 1784.

Printed by Hindmarsh from the original manuscript.

An Hieroglyphic Key to Natural and Spiritual Mysteries by way of Representations and Correspondences. Translated and published by Robert Hindmarsh. London, 1792.

SPIRITUAL AND THEOLOGICAL WRITINGS.

(With the titles and prices of the English editions published by the Swedenborg Society, Bloomsbury Street, London.)

Date and Place of Publication.	
London, 1749-53.	Arcana Cœlestia quæ in Scriptura Sacra seu Verbo Domini sunt detecta: Hic Primum quæ in Genesi. Una cum Mirabilibus quæ visa sunt in Mundo Spirituum et in Cœlo Angelorum. Pars I.—1749. Pars IV.—1752. Pars II.—1750. Pars V.—1753. Pars III.—1751.
London, 1753-56.	Arcana Cœlestia quæ in Scriptura Sacra, seu Verbo Domini sunt detecta. Hic quæ in EXODO, &c. Pars I.—1753. Pars III.—1756. Pars II.—1754. *Arcana Cœlestia: the Heavenly Mysterics contained in the Holy Scripture, or Word of the Lord, unfolded in an Exposition of Genesis and Exodus: together with a Relation of Wonderful Things seen in the World of Spirits and in the Heaven of Angels.* 12 vols., 4*s.* each. Index in 2 vols., 20*s.*
London, 1758.	De Cœlo et ejus Mirabilibus, et de Inferno, ex Auditis et Visis. *Londini*, 1758. *Heaven and Hell; also, the Intermediate State, or World of Spirits: a Relation of Things heard and seen.* 3*s.*; or, with Preface by Hartley of Winwick, 3*s.* 6*d.*
Ditto.	De Telluribus in Mundo nostro Solari, quæ

Date and Place of Publication.

vocantur Planetæ: et de Telluribus in Cœlo Astrifero: deque illarum incolis; tum de Spiritibus et Angelis ibi; ex Auditis et Visis. *Londini*, 1758.

On the Earths in our Solar System, and on the Earths in the Starry Heavens: with an account of their inhabitants, and also of the Spirits and Angels there; from what has been heard and seen. 8*d.*

London, 1758. De Ultimo Judicio, et de Babylonia Destructa: ita quod omnia, quæ in Apocalypsi prædicta sunt, hodie impleta sint: Ex Auditis et Visis. *Londini*, 1758.

The Last Judgement and the Destruction of Babylon, shewing that all the Predictions in the Revelation are at this day fulfilled: being a Relation of Things heard and seen. 8*d.*

Ditto. De Nova Hierosolyma et ejus Doctrina Cœlesti: ex Auditis e Cœlo. Quibus præmittitur aliquid de Novo Cœlo et Nova Terra. *Londini*, 1758.

On the New Jerusalem and its Heavenly Doctrine, according to what has been heard from Heaven; to which is prefixed information respecting the New Heaven and the New Earth. 2*s.*

Ditto. De Equo Albo de quo in Apocalypsi, Cap. XIX. Et dein de Verbo et ejus Sensu Spirituali seu Interno, ex Arcanis Cœlestibus. *Londini*, 1758.

On the White Horse, mentioned in the Revelation, Chap. xix., *with particulars respecting the Word, and its Spiritual Sense, extracted from the Arcana Cœlestia.* 4*d.*

Date and Place of Publication.	
Amsterdam, 1763.	Doctrina Novæ Hierosolymæ de Domino. *Amstelodami*, 1763. *The Doctrine of the New Jerusalem respecting the Lord.* To which are Answers to Questions on the Trinity, proposed by the late Rev. T. Hartley, A.M. 1*s.*
Ditto.	Doctrina Nova Hierosolymæ de Scriptura Sacra. *Amstelodami*, 1763. *The Doctrine of the New Jerusalem respecting the Sacred Scripture.* 1*s.*
Ditto.	Doctrina Vitæ pro Nova Hierosolyma ex Præceptis Decalogi. *Amstelodami*, 1763. *The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.* 6*d.*
Ditto.	Doctrina Novæ Hierosolymæ de Fide. *Amstelodami*, 1763. *The Doctrine of the New Jerusalem respecting Faith.* 4*d.*
Ditto.	Continuatio de Ultimo Judicio: et de Mundo Spirituali. *Amstelodami*, 1763. Included in the English edition of the *Last Judgement.*
Ditto.	Sapientia Angelica de Divino Amore et de Divina Sapientia. *Amstelodami*, 1763. *Angelic Wisdom concerning the Divine Love and the Divine Wisdom.* 2*s.*
Ditto. 1764.	Sapientia Angelica de Divina Providentia. *Amstelodami*, 1764.

Date and Place of Publication.	
	Angelic Wisdom concerning the Divine Providence. 3*s.*
Amsterdam, 1766.	Apocalypsis Revelata in qua deteguntur Arcana quæ ibi prædicta sunt, et hactenus recondita latuerunt. *Amstelodami*, 1766. *The Apocalypse Revealed; in which are disclosed the Arcana therein foretold.* 2 Vols. 8*s.*
Amsterdam, 1768.	Delitiæ Sapientiæ de Amore Conjugiali; post quas sequuntur Voluptates Insaniæ de Amore Scortatorio. Ab Emanuele Swedenborg, Sueco. *Amstelodami*, 1768. *Conjugial Love and its Chaste Delights; also Adulterous* [Scortatory is not necessarily Adulterous] *Love and its Insane Pleasures.* 4*s.*
Amsterdam, 1769.	Summario Expositio Doctrinæ Novæ Ecclesiæ quæ per Novam Hierosolymam in Apocalypsi intelligitur. Ab Emanuele Swedenborg, Sueco. *Amstelodami*, 1769. *A Brief Exposition of the Doctrine of the New Church, signified by the New Jerusalem in the Revelation.* 10*d.*
London, 1769.	De Commercio Animæ et Corporis, quod creditur fieri vel per Influxum Physicum, vel per Influxum Spiritualem, vel per Harmoniam Præstabilitam. *Londini*, 1769. *The Intercourse between the Soul and the Body, which is supposed to take place either by Physical Influx, or by Spiritual Influx, or by Pre-established Harmony.* 4*d.*
Amsterdam, 1771.	Vera Christiana Religio, continens Universam Theologiam Novæ Ecclesiæ a Domino apud

Date and Place of Publication.

Danielem, cap. vii. 13, 14; et in Apocalypsi, cap. xxi. 1, 2, prædictæ. Ab Emanuele Swedenborg, Domini Jesu Christi Servo. *Amstelodami*, 1771.

The True Christian Religion; or the Universal Theology of the New Church; foretold by the Lord in Daniel vii. 13, 14; *and in the Apocalypse* xxi. 1, 2. *7s.*

POSTHUMOUS WRITINGS.

Svedenborg's Drömmar 1744, jemte andra hans anteckningar. Efter original-handskrifter Meddelade af G. E. KLEMMING. *Stockholm*, 1859.

(*Swedenborg's Dreams in* 1744, *together with some other Memoranda of his.* Edited from the Original by G. E. KLEMMING.)

Owing to the character of some of the entries, Mr. Klemming only printed 100 copies of this Diary.

1745-47. Adversaria in Libros Testamenti. E chirographo ejus in Bibliotheca Regiæ Academiæ Holmiensis asservato.

Pars I.—Vol. I.	Genesis.	*Tubingæ*,	1847.
II.	„	„	1848.
III.	„	„	1851.
IV.	Genesis et Exodus.	*Tubingæ*,	1852.
V.	Exodus.	„	1853.
VI.	„	„	1854.

Pars II.—Continens Josuam, Judices, Ruth, Samuelem, Reges et Chronica. *Tubingæ*, 1842.

Pars III.—Continens Leviticum, Numeros et Deuteronomium. *Tubingæ*, 1842.

Date and Place of Publication.

Pars IV.—Continens Jesajam et Jeremiam. *Stuttgardiæ*, 1843.

1747, with intermissions to 1764.

Eman. Swedenborgii Diarii Spiritualis. E chirographo ejus in Bibliotheca Regiæ Universitatis Upsaliensis asservato.

Pars I.—Vol. I. *Tubingæ*, 1844. Vol. II. 1845.

E chirographo ejus in Bibliotheca Regiæ Academiæ Holmiensis asservato.

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1759. Apocalypsis Explicata secundum Sensum Spiritualem; ubi Revelantur Arcana, quæ ibi prædicta, et hactenus recondita fuerunt. *Londini*, typis Roberti Hindmarsh, No. 32, Clerkenwell Close. Vol. I.—1785. Vol. II.—1786. Vol. III.—1788. Vol. IV.—1789.

The Apocalypse Explained according to the Spiritual Sense: in which are revealed the Arcana which are there predicted, and which have hitherto been deeply concealed. 6 Vols. 4*s.* each.

Summaria Expositio Sensus Interni Prophetarum et Psalmorum Davidis. *Londini*, 1784.

A Summary Exposition of the Internal Sense of the Prophets and Psalms. 1*s.*

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Had these in hand before his death, 1772.

Coronis seu Appendix ad Veram Christianem Religionem.

Invitatio ad Novam Ecclesiam.

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The Coronis or Appendix to the True Christian Religion, treating of the Four Churches on this Earth since Creation. 8*d.*

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